Velitationes Polemicæ:

OR,

Polemicall ſhort

DISCUSSIONS

Of certain particular and ſelect

QUESTIONS.

By J. D. Phil-Alethius.

1 THES. 5. *V.* 21.

Prove all things, hold faſt that which is good.

Δεῖ ἢ ἀεὶ τῆς ἀρχῆς παντὸς πράγματος παιδὸς ἀνδρὶ ἐπὶ πολὺν λόγον ἴεναι, ἢ πολλὴν σκέψιν εἶτ' ἐφεδρῶς, εἴτε μὴ ὑπόκειται ἐκεῖνος ἢ ἐξελαθήσεται, τὰ λοιπὰ φαίνεσθαι ἐκείνῃ ἑπόμενα; *Plat. in Cratyl.*

LONDON,

Printed by *W. H.* and are to be ſold by *Robert Littlebury* at the Unicorn in *Little Britain.* 1652.

Variationes Physicæ:

OR,

DISCUSSIONS

QUESTIONS

Elenchus Quæstionum.

Of

1. *Reformation.*
2. *Prelacy in Church-Government.*
3. *Ruling Lay-Presbyters.*
4. *Lay-Teachers.*
5. *Places appropriate to Divine Worship.*
6. *Solemne set Prayers in Publique.*
7. *The Election of Ministers.*
8. *The Maintenance of Ministers.*
9. *Set festivall Dayes in the Church.*
10. *The Liberty of Prophecying.*
11. *Things given to Religious Uses.*
12. *The Supreme Power in matters Ecclesiasticall.*

13. 2 Cases.

Corrigenda aliqua, aut aliàs (omissa) inter serendu, quæ nonnullis re Lectoris fore judicavi, si hìc in ipso statìm vestibulo operis annotata darem.

Quæst. 1. pag. 6. num. 8. lin. 8. leg.--*Antichristian violence which should be*; p. 9. l. 4.--*Ezra chiefe among them.* n. 11. l. 6. 2 *Chron.* 23. v. 16. p. 11. n. 14. in Margin.--D. Halic. l. 5. n. 199. p. 13. n. 12. l. 19.--1 Pet. 2. p. 15. n. 19. l. 6. & 7.--*now once after a making it* *over from the people, (where before it lay virtually & tanquam in semine, or further, instrumentally (at most) to be dispesed of, principally in the hands of God, Dan. 4. v. 17. Rom. 13. v. 1.) so properly*——

*Vestrum (inquit) fuit O Milites mihi dare regimen Imperii: -Verùm ubi hoc ego suscepi, meum jam est, non vestrum, de rebus cogitare Communibus, Valentin. dictum apud P. Diac. Hist. l. 12.

Qu. 2. p. 34. n. 2. l. 6.--*Isid. Pelus.* l. 3. Ep. 216. p. 46. n. 18. l. 3. *del.*--*and godly*--p. 51. n. 57. in Marg.--*Socr.* Ep. 27. p. 57. n. 30. in Marg. *Nam in Alexandriâ & per totam Egyptum, si desit Episcop. &c. Aug.*

Qu.

Qu. in vet. & Nov. Test. c. 101. *& rursus*, p. 6. n. 33. p. 58. n. 35. l. 10. --*For and so &c.* n. 32. in Marg.--*Marsil. Patavin. &c.*

Qu. 3. p. 88. n. 20. l. 3.--*Laying on of hands of the Presbytery*, p. 96. n. 29. l. 15. after *wanting*, leg.--*according to that of the Apostle*, 1 Cor. 6. v. 5, 6. *Is it so that there is not a wise man among you, &c. But brother goeth to Law with brother, and this before the unbelievers?*

Qu. 4. p. 109. n. 18. after Ἀμβωνι--*that Lay persons ought not at any hand to invade or usurp the Pulpit.*

Qu. 5. p. 125. n. 3. l. 5.--*indeed not properly any at all*, p. 131. n. 11. l. 2. yet, *Sanctus Marcialis, who lived, as some are of opinion, neere to*——

Qu. 6. p. 147. n. 14. l. 3. περιόδια, l. 5. *Plin. l.* 10. *Ep.* 97. p. 150. n. 17. l. 3. *Disparate*, p. 160. n. 22. in Mar.--ἀμαυσιλιαῶν αἱρέσεις, ἴστ' Εὐχιτῶν καὶ Ἐνδυσιαστῶν; *Cedren. Hist.* n. 107. p. 162. n. 26. l. 18.--*affect*, p. 163. l. 3. *in the makers.*

Qu. 7. p. 166. n. 1. l. 6.--*neerly*, p. 179. n. 19. l. 26. *a Tropicall and meer figurative*, &c.

Qu. 8. p. 190. n. 8. l. 11. *causally*-p. 200. n. 23. in Marg.-*Ang. Polit. l.* 12, *Ep.* 31.

Qu.

Qu. 9. p. 269. n. 18. in marg. *Phil. de vit. Theor. citante Euseb. in Præp. Evang.* l. 8. c. p. 229. n. 23. in Marg. -- τὸ παράπαν ἄγιον -- n. 215. in Marg. Δυσνόητον ἡμῖν ἀναμιμνήσκουσι λοιπὸν, καὶ περιαλῆ ἀνιαρᾶν περιμιμνύουσι λύπαν.

Qu. 10. p. 259. n. 26. in Mar. ἀφιλανθ. n. 27. in m. *Ysid. Pelus.* l. 3. Ep. 363. p. 288. n. 28. Καὶ πῶς λογισμῷ μέτεστι τῆς διανοίας ἀπρόσιτα τὰ πεφυκότα; *Const. Ep. ad Alexandr. & Arr. apud Gel. Cyzic. in Act. Synod.* l. 2. c. 4.

Qu. 11. p. 262. n. 19. l. 18. -- χρηγίαν, p. 265. n. 23. in Marg. -- *Liv. Decad.* 5. l. 2. c. 3.

Qu. 12. p. 289. l. 13. διατηρεῖν --] p. 310. n. 9. l. 4. -- 1 *Cor.* 5. p. 311. l. 2. *unless they will serve. &c.* p. 331. n. 18. in Marg. -- *Sen. de Benef.* l. 4. c. 34, 35.

—*Errata cætera quali acunque levioris momenti, ut quæ sensum orationis non Corrampant &c., aut saltem imminuant, ita vocibus, punctis, accentibus, &c. crebrò plus satis occurrentia, Lector Ipse pro candore suo inter legendum corrigat: vel si id forte minùs allubuerit, non pauca è præcipuis* παραδυναμένοις *quasi proposita, ea ipse in melius jam mutata, sub fine Opusculi reperiet.*

Of Reformation.

Reformation here propounded as the *Subject* of our present *Disquirie*, bespeakes properly some certaine *addition*, some kinde of *alteration* for the better, any where attempted whether in *Church* or *State affaires*. Where the *Quere* yet is not of the *Thing*, but of the *manner*: not whether such a *Reformation* if just occasion require it, *may* and *ought* to be; but whether it may, or should be endeavoured by *violence*, as to *Religion*; or *simply*, and in any respects, without *concurrence* of the *Head-Magistrate*. 1.

Hic modus, Hæc nostro; and *both waies* (as so) I conceive it utterly *unlawfull*, for these ensuing *Reasons*.

Argu. 1ma. *What directly and* in terminis *contradicts the word, is, (without peradventure) not to be enterpriz'd or undertaken by Christians.*

But Reformation assayed by outward violence, directly and in terminis, *contradicts the word;*

Ergo——

2. *Reformation assayed by outward violence in matter of Religion, directly, and* in terminis, *contradicts*——] For that so, the *weapons of our warfare*, saith he, meaning it by the the *Gospell*, *are not* * *carnall, but mighty* through God, 2 *Cor.* 10. *v.* 4. And what these are more *particularly*, you have it expressed, *Ephes.* 6. *wherefore take unto you the whole Armour of God.* The *brest plate of righteousnesse*, is one, *v.* 14. the *shield of faith*, is *another*, *v.* 16. the *Helmet of salvation*, a third, *v.* 17. No roome here for *Sauls Speare*, or *Goliah* his *Sword*, the *Christian* mans *Armory*.

* *Arma nostra non sunt secundum carnem, sed potentia Dei, ad destructionem munitionum, &c.* Sedul. Hybernic. Ibid.

3. Againe, *Not by might, nor by power* (alias * *Army*) *but by my Spirit, saith the Lord of Hoasts*, Zach. 4. *v.* 6. which no

as they point forth to us *Zerubbabel* the Son of *Shealtiel*, (and *Zerubbabel*, 'tis true, with the reſt of the Iſraelites now returned from *Captivity*, having undertaken a *repayring* of the *materiall Temple*, then *ruinated* and *laid waſte*, met with *reſiſtance*, and were forced to an uſe of their *military weapons*, *Nehem.* 4. *v.* 13. 14.) So doth it further, and that *principally* relate to a *future building*, a *building* of the *Spirituall Temple*, the *Church* of Chriſt, *C.* 6. *v.* 12. 13. And accordingly our Saviour, the *Architect* or *Maſter builder* deſign'd for this *great worke*, when he comes afterwards, He ſends forth his *Diſciples* abroad into the *World*, *Mat.* 28. with *Commiſſion* of *teaching* the *Goſpell*, *i.e.* of *gently perſwading* it; (Therefore doth the Apoſtle *joyne* them *together*. *Theſe things teach and exhort*, 1 *Tim.* 6. *v.* 2.) not of *inforcing* it after ſome *hoſtile* or *violent manner*: Appoſitely hereupon * *Melanchon*, *Cum igitur Apoſtoli* (ſaith he) *tantum habeant mandatum docendi, impium eſt ſentire quod Doctores Evangelii debeant armis conſtituere quædam Imperia, aut Regnum tale in quo iſti dominentur: Judaicum hoc delirium eſt, Anabaptiſticum. &c.*

* *Tract. de Regn. Chriſti.*

4. 4. *Christs Gospell*, and that not without some *speciall importance* in the *word* doubtlesse, is termed the Gospel of *peace*, *Rom.* 10. *v.* 15. Semblably, is the *Fruit of righteousnesse*, *Jam.* 3. said to be *sowne in peace of them that make peace*; *peace-makers*, rather then *warriors*, are, it may seeme, in the Apostles opinion, the *fittest undertakers* of such a worke; Not *David*, but *Solomon* his Sonne is commanded to build the *Temple*; And why? Because *David* the Father *had shed blood abundantly*, *and had made great warres*, 1 *Chron.* 22. *v.* 8. πολλὰς δὲ χρείαν τὸ διενεγκεῖν, &c. as *Cl. Alexand. in præfat. ad Gentil.*

5. I know well enough of divers *instances* which may be brought to the contrary, of the *Ten Tribes* preparing for *war* against the other *two*, *Josh.* 22. *v.* 11. 12. of all the *Tribes* invading that of *Benjamin*, *Judg.* 20. *v.* 1, 2. of the Machabees taking up *Armes* against *Antiochus*, 1 *Macha. c.* 2. 3. and thereupon *tacitely* commended for their great *courage* and *Zeale* by the Apostle, *Heb.* 11. *v.* 34, 35. *Cases* of difference about *Religion* chiefely all three, yet *prosecuted*, wee see, at least-

leastwise *attempted*, by the sword.

Whereto I answer briefely, that these with the like are *Instances* of *preserving* or *defending Religion* in its just purity, where it is *already setled*, (as will appeare by consulting the severall stories), *Tuendæ Ecclesiæ causâ*, as Saint *Austen* against the Donatists. *Ep.* 50.--- *Non quòd alios persequerenter, sed quòd se defenderent. Ep.* 164. and which together with him, we no waies gainesay; not of inforcing it *anew* where it is not, and so nothing to the *point* in controversie. 6.

Besides, that I conceive in truth of a great deale of * *difference* (possibly) that may be in this respect, betwixt the *Law proceedings* then, and these since of the *Gospell*; which therefore, as was said, is *Emphatically* term'd the *Gospel of peace*, (not only *inward*, but *outward*: likewise that *Caveat* which our Saviour, upon occasion gives *Peter*, *Joh.* 18. *v.* 11. *Put up thy sword again into thy sheath.* Πολιτείας μὲν Εὐαγγελικῆς οὐδένει δέσμον, ἢ παράγγελμα, καὶ δύναμιν ἐντολῆς, ἢ κτὶ νόμον τὸν διὰ μώσεως. Αλλα. The *Rule* he here sets us, saith *Cyril Alexandr.* 7. * *Aliud tunc Deus præcepit Dispensatoribus Veteris Testamenti--- aliud prædicatoribus Novi.--- Aug. Contr. Faust. l.* 22. *c.* 77.

andr. is not according to the *rough temper* of the *Law* formerly, but suiting altogether with the *milde* and *gentler condition* of the *Gospell*, which was now to take *place*.

2 dum. *Nothing that runnes paralel and agrees with the course of Antichrist forespoken, in the setting up of his Throne, is (as so) to bee practised by Christians.*

Forcible violence used in Reformation, runnes paralel and agrees with the course of Antichrist forespoken, in &c.

Ergo——

1. *Forcible violence used in Reformation runnes paralel and agreeth with*—] Rev. 13.v.4. *Who is like to the beast, who is able to war with him?* Then v. 7. *And it was given unto him to make war with the Saints, and to overcome them, &c.* The Texts alleaged speak plainly of that *Antichristian violence* which shall be, and this in *pursuance*, and for the further increase of his *blasphemous untruths*, That, *all who dwell upon the earth may worship him,*

+ Shall

him, *v.*8. and thence followes ſtraight in way of *Corollarie*, *v.*10. a manifeſt *reproofe* of all ſuch *force*, as ſavouring too much of Antichriſt and his proceedings. *If any kill with the ſword, he muſt bee killed by the ſword*; *Here is the patience and faith of the Saints.*

I deny not, for all this a *Legall Civill uſe* of the *Sword* exerciſable by the *Magiſtrate*, upon refractory offenders, *conſtraining* them to a due *obedience* of wholſome Church-*Lawes*, or elſe *puniſhing* them for the contrary; (whereof *hereafter* purpoſely and more at large, *Queſt.*10.) Saint *Paul* is plaine in the point, *Rom.*13. *v.*4. and *Franciſc.* * *a Victoria*, to this purpoſe hath well obſerv'd a *difference* here as ought to bee made, betwixt *Subjects* and *Aliens*, whom we have nothing to do with in a *Judiciary* way of *proceſs*: But it is a *military hoſtile* uſe I argue againſt, ſuch as the * Turk alloweth of towards the *advancement* of his Mahumetiſme, or the Spaniard practiſeth in the *propagation* of his pretended Catholiciſme: And it is indeed the very *Doctrine* which 9.

* *Relect. de Ind. Sect.*2. *c.*15.

* *Alcor. Azor.*18.19

the Pope that great enemy of the true *Reformed Religion*, dogmatically upholds and maintaineth by his *Emissaries*; *Fidem Christianam deberi etiam armis propugnari. Sanders. de Clav. Dav. l. 2. c. 15.*

3um. *That which hath no warrantable præcedent, but rather to the contrary, in Sacred Writ, cannot safely be enterprized by us.*

But Reformation (absolutely) without concurrence of the Supreame Magistrate, hath no warrantable precedent in, &c.

Ergo——

10. *Reformation (absolutely) without concurrence of the Supream Mag: hath no*——] See *Deut. 29. v. 2. 10, 11, 12. Josh. 24. v. 25. 2 King. 23. v. 23. 2 Chro. 15. v. 8. 12. ch. 29. v. 3. 10. ch. 34. v. 31, 32. Ezr. 10. v. 3. 5. Coll.* with *ch. 2. v. 7. &c.* In which places with the like, you have ever the chiefe *Magistrate concurring*, or rather (as his place required) going *before* the *people*, but no where the *people covenanting* upon a *reformation*, (even in times of the *worst* of *Kings*) without *concurrence* of

of the *Magiſtrate*: *Ariſe, for the matter belongeth unto thee*, ſaith the whole *Aſſembly* of *Elders* there met, to *Ezra* the *Prime Ruler*, *Ezr.*10.*v.*4,5.

chiefe amongſt them

11. A juſt performance of the *Covenant* the *people* of the Jewes (I know) ſtood equally bound to: For that the *ſtipulation* was made betwixt *God* on the *one* part, the *King* and *people* (*conjunctim*) on the other, 2 *Chron.* 23. *v.* 16. But it is the *Entrance* into *Covenant* I ſpeak of, in which the *King* was of right to leade, and had a *principall Intereſt*, and without whom the undertaking may ſeeme to have been altogether *unjuſtifiable*.

12. To ſhun the force of this *Argument*, * ſome have fancied and brought in a ſuppoſed *Coordination* of *power*, betwixt the *Soveraigne* and the *people*; that in caſe the *Soveraigne* doth foregoe his duty of *Reforming*, the *people*: Themſelves in their *Repreſentative meetings* may warrantably undertake the buſineſſe: And it is indeed (this *Coordination* to wit) the maine *Buttreſſe* or *ſupporter*, the *Arch-pillar*

Gothofred. Anton. Diſ. Apologet. apud Goldaſt. pars. 13. Althus. pol. c. 14. Brut. vindi. Comr. Tyran. Qu. 3. &c.

pillar among the reſt, which with *them* beares up the weight and burden of the preſent *cauſe*.

13. Other *grounds* they may have, and *thoſe* more likely here to *build* upon, I queſtion it not; But for *This* (to let paſſe how vainely and to no purpoſe, as to a *certaine redreſſe* of emergent abuſes in *Church* or *State*, ſuch power may ſeeme placed in the *Body Repreſentative*, where the *Soveraigne* onely hath the *right* of *calling*, and then of *diſſolving* at pleaſure the ſaid *Body*) I conceive of it as a meere *Phænomenon*, an empty airy ſpeculation: and the *reaſons* more particularly of ſuch my Conception, (ſpeak we of a *true Monarchicall* ſtate, as here we do) are theſe which follow.

Ratio. 1*ma*. *Whatſoere implyeth a groſſe abſurdity, is not to be ſuppoſed by us.*
But coordination betwixt the Soveraigne and the People implyeth &c.
Ergo——

14. *Coordination betwixt the Soveraigne and the People implyeth.*——] It is abſurd

ſurd to imagine a *coordination properly* and *truly* ſo called, which is, ſaith *Cajetan*, *Concurſus partialium cauſarum ejuſdem ordinis & in eodem genere cauſæ.* 1. 1me Q. 52. (Such, as to our purpoſe, were the Roman two *Coſſ.* between whom the *Supream Authority* of that *State* was* *divided*, and they of *equall power* each with other) (For, *quoad hoc*, and in ſome *reſpects*, with reference to *certaine particular Acts*, of *propounding*, *voting*, and *framing Lawes* in their *Publike Aſſemblies* when met together, I gainesay not) betwixt the *Soveraigne* and his *Subjects*.

* *Dion. Halic. lib. 5. n.* 199.

15. Now ſuch are the *people* in reſpect of their *Lord or Soveraigne*: (*My Lord the King* is the uſuall *Scripture* expreſſion) *i relationis*, by vertue of that *mutuall relation* interceding betwixt them: *Relatives* I call and ſo account them in *diſparadu*, where the one *terme* excels in worth and *dignity* the other oppoſed to ; as here, take the *People* under any *non*, * *collective*, or *diſtributive*: *And all e men of Judah, the Kings ſervants*, 1 *ing.* 1. *v.* 9. *All*, it is ſuppos'd, have with unanimous joynt conſent, *transfer'd* their

* Σῶμα μὲν εἶναι σὸν ὅλον Δῆμον, τὴν δὲ ψυχὴν ὥσπερ ξυνάστην: ψυχῆ σώματος τιμιώτερον, τὸ δὲ τιμιώτερον ἀγαθὸν μεῖζον, *Maxim. Tyr. Diſſert.* 41. *Animus Reipubl. tu*

es, illa corpus unum. Sen. de Clem. adver. Cæsar. li. 1. c. 3.

their power upon him, therefore are all thenceforth his *inferiours* truly, and beneath him.

16. Againe it is absurd to conceive of a *Coordination* between the *members* and the *Head*; Yet such too is the *Soveraigne* if compar'd with the *People*: *And Samuel said unto Saul, when thou wast little in thine owne eyes, wast thou not made Head of the Tribes?* 1 *Sam.* 15. *v.* 17. *Head of the Tribes*; not of this or that *particular person* or *persons*; yea further, *Head* in the *singular number*, not one of the *Heads plurally*, as speaking of *more* like as it is, 2 *Chron.* 7. *v.* 2, 7, 9, 11. *These were the Heads of their Fathers House, chiefe of the Princes: But, Head of those Heads*, 2 *Chron.* 5. *v.* 2. Note you must by the way, the Jewish *Monarchy*, to have been as restrain'd or limited a kind of Government in all respects of *Laws* and *Covenants* wherewith the Prince was there tyed, *Deut.* 17. *v.* 14, 15, 16, 17. *Sam.* 5. *v.* 3. 2 *King.* 11. *v.* 17. *&c.* as ordinarily we shall meet with; and *Argumentum ductum a pari. Top.* 2. *c.* 10. where all or most *circumstances* hold *correspon-*

den-

dency, is concludent beyond exception.

For what they in interpoſe here of the *Kings* being a *Miniſter*, or choicer *Officer* of *State* meerely; is a groundleſſe groſſe conceit, and the very *Badg* which your Jeſuites in diſgrace of *Temporal* Princes, if compar'd with their *Soveraigne* Lord the *Pope*, uſually beſtow upon them; Whereas no prudent *Law-giver*, *Ancient* or *Modern*, among their *Aphoriſmes* of *State-government*, ever ranked them in ſo low a degree. Καὶ τοὶ σφόδρα γὰς ἄτοπον ἂν εἶναι δόξειε ζητῶν τοὺτις ἐν ἀρετικῇ μοίρᾳ τίνι. *Plato in l.* περὶ Βασιλείας: at moſt, ὑπηρέτάι καὶ φύλακες τῶν Νόμων, as *Ariſtotle*, *pol. l.* 3. *c.* 14. *The* * *Miniſters of God*, ſaith Saint *Paul*, *Rom.* 13. 4. not of the *people*: Indeed the *Authors*, or *Ordainers* of ſuch *Miniſteriall Offices* in a *State*, 2 *Pet.* 2. *v.* 14. no *Officers* themſelves; *Solomon* thus, wee read, had his twelve *principall Officers* under him, *Officers* over the whole Kingdom, 1 *Kin.* 4. but was none of them *Himſelf*. 17.

* *Dei Vicarius in terra* — *Parem non habens.*— *Magnus Dominus noſter.* *Bract. de Reg. Anglo. l.* 3. *Tract. prim. c.* 9.

Briefely, *Magiſtraticall* power in *chief*. *Ubi ſedes meri imperii eſt*, ſay Civilians, and 18.

and *Miniſteriall*, are plainely ἀνσὰτα, and in no wiſe conſiſtent; Unleſſe haply they would be underſtood as ſpeaking *in ordine ad finem*; with *relation* to the deſigned *end*: So the Angels are termed *miniſtring Spirits ſent forth to miniſter for them who ſhall be Heires of ſalvation*, *Heb.* 1. *v.* 14. Chriſt himſelfe a *Miniſter*, or *ſervant*, *Mat.* 20. *v.* 28. *Phil.* 2. *v.* 7. And thus the *Soveraigne* we yeeld, without any prejudice to his *regall authority* may well be eſteemed and ſtil'd a *Miniſter*; Εὔδοξος Δῦλος, as *Antigonus* was wont to ſay of *himſelfe*. *Ael. var. Hiſt. l.* 2. c. 20. * ὑπηρετῶν θεῷ πρὸς ἀνθρώπων σωτηρίαν. *One* ſerving under God for the *good* and greater *benefit* of the people.

* *Plutarch.* Ἐν λογ. πρὸς Ἀπολλώνιον.

2 *dum.* *Nothing repugnant to the true condition of Monarchy, is to be ſuppoſed by us.*

But Coordination in power repugneth to the true condition of Monarchie.

Ergo——

19. *Coordination in power repugneth to the true condition of Monarchy.*——] The

who maintaine *Coordination* here, neceſſarily ſuppoſe a *Communicability* of the *Soveraigne power* to more then one, which nevertheleſſe I conceive, (now once after a *making* it *over* from the *people*, where before it lay *virtually*, and *tanquam in ſemine*, be it granted, *Diſpoſitively* in the hands of God.) So *properly* belonging to, ſo *inſeparably* ſeated in the *perſon* of the Prince, as that it cannot bee communicated unto any *other*, ſave onely in way of *deputation*, *when* and *how farre forth* himſelfe pleaſeth in the outward *exerciſe* of the ſame.

The *Legiſlative power* I acknowledge for common (in *ſome ſort*) betwixt *Prince* and *People* : *Originally* belonging to the *King*, the *fountaine* of it; *Cum Ipſe ſit Author Juris*, ſaith *Bracton. l. 3. Tract. 1. c. 9. Vita & caput & Autoritas in principe eſt omnium quæ in republic. Anglicanâ agi ſolent. Smith. de Repub. Anglor. l. 2. c. 4.* He is the *life* and *Head*, and *ſtrength* of what ever is done in the *State* there, *Derivatively* imparted to the *People*, whoſe *advice* and *joynt concurrence* is here of uſe for the more *ſatisfactory eſtabliſhment* of 20.

of those *Lawes* which *Themselves* are afterwards to live under, and be obedient to.

21. But *this* now, the *Legislative power* either way, if well considered, is quite another thing from the *Soveraigne ruling power*; That τεχνὴ ἐπιταχτικὴ, as * *Plato* calls it, το γὰς ἐπιτάτειν δεχικώτερον ὄν, saith *Aristotle*, *Pol.* 4. *c.* 15. which yet alone properly both *makes* and *denominates* a *Monarch*, and in *Monarchicall States* necessarily consisteth alwaies *in Indivisibili*, and is confined to one.

* *Plato in politic.*

22. To *one* I say, and that not by reason of some certaine *predominancy* of *power* in the *Prince* above the rest (as some would have it) and no more: Like as it fareth in *naturall compound bodies* where one of the foure *Elements* there in *composition*, and under the *same Form*, usually prevaileth over the other three but of * *appropriation*, and *adæquate inherence*: No *mixture* here in the *power* it *selfe*, that may be imagined: no *plurality* of *Partners* or *associates*, communicating in this *power*.

* Μοναχρία ἢ ἐστι χρὴ τὸ σύνομα, ὃν ἡ εἰς ἁπάντων κύριος ὄν. *Rhet. l.* 1. *c.* 8

Th

The *mixture* they dreame of (such as it is, and since they will needlesly have it thus) lyeth not in *Monarchy*, as so, but in the whole *aggregate body* of *State*, comprizing in it moreover somewhat also of other *Governments*, *Aristocracy*, *Democracy*, &c. Τοῖς ἀκροις ἀλλήλων, συναλαύσων, *Iamblych. de vitâ Pythag. c.* 27. Yet so, as that the *Apex* or *top* of all, which wee call *Soveraignty* (and which truly makes the State to be *Monarchicall*) shall still reside in *one*: Such to resume the former *Allusion*, is the condition of *imperfect mixt bodies*, where one of the concurring *Elements*, yet still remaines *entire*, not broken or subdued to *an equall temperature*, with the *rest*. 23.

Or thus if they please; As *Richerius* frames the compare with *Church-government* under Christ. *l. de Eccl. & pol. potest. §.* 12. Let the *Government* here in order to *an *Oeconomy* or *externall Administration* of it by *different offices* be truly mixt; yet may the *State* well enough be *simply Monarchicall* in the *Head*, the *fountaine* of it; thence distilling downe

* *Illud admonendi sumus, Reipub. Statum ab Imperandi ratione distare plurimùm. Nam Republ. Status Regalis esse potest, gubernatio tamen popularis futura est, &c. Bod. de Republ. l. 2. c. 2. Greg. Tolos. l. 5. c. 1. n. 18. 19. &c.*

in some *good proportion*, suited to the *capacity* of their severall *stations* and *imployments*, the *strength* and *vigour* of it *influence* upon other the *subordinate inferiour powers*: Still *subordinate* I say, whether *Originally* and from a *first constitution* of the *State* any where, conjoyned with the *Soveraigne*, or whether assumed (and that most commonly) by a *voluntary after choice*, as long as they hold, (which yet is supposed still they doe) a *necessary dependance* on him.

25. At a word, where it is otherwise and there be to bee found in truth more then *one* partaking immediately in the *Supreame-ruling power*, Coordinate with and Independant on the Soveraigne which is the *mixture* they must need meane, if so they would be thought t speake ought to purpose, (whilest y in the *Interim* they distinguish not, they should, betwixt *Mixture* and *L mitation*; This relating onely to *outward mannagement* of the power in Regular course by certaine *Law* and *legally* appointed *Officers* as bovesaid, *joyned* to the *Soveraign*

and may well consist with *Monarchy*, the other not) let men conceit what they list, that *State* or *Government* whatever, is not truly *Monarchicall*, nor so * to be accounted; but looke how many *Sharers* there are in the *Supreame power*, as many *Supreame Governours* or *Soveraines* (*respectively* and according to the *different Interests* they have, more or lesse) shall there be; Since as *Bodine* rightly gives it: *Necesse est ut Regnum quantumcunque est; ac jura omnia Majestatis in solidum uni partitione sublatâ tribuantur. Alioqui non Monarchia, sed Polyarchia dicetur. De Republ. l. 6. c. 8.*

* *De modâ Regimin. Angl. ex hac parte: vid. LL. Edvard. Confess. c. 17. H. 8 vi. An. 24. & 12. Cambd. Britann. C. de Ordin.*

All that can with any shew or colour of *Reason* be here replyed to the precedent discouyse, is that the *Legislative power* residing in the whole *Body* of *State* hath perchance some *speciall grand influence* upon the *Gubernative* seated in the *Soveraigne*, and withall that it is the *chiefe* or *principal* of the two: *Chiefe* or *principall* I shall not put it to the *Test*: but then also must they remember, how that *principally*, as wee said, it resteth

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in the *Prince*, the *Fountaine* of it: And for that *Influence* they speake of, (and all *Monarchies* not *wholy absolute* have it thus) it is but *Directive* at most, by pointing forth certaine *rules* or *Lawes* conformably whereunto the *Soveraigne* is of right to walke, in his after mannage of publike *Affaires* committed to his charge; no waies *præjudicial* to, or jetting upon in the least manner, as may possibly be conceived, the sacred *confines* of *Soveraigne Authority*.

So fals their pretensed *Coordination* in an *ordinary acceptance* of the *Terme*; As for those who yet farther by widening a little, (for it is no other) the aforesaid *Principle* into a larger extent, will needs bee * placing the *Supremacy* of *power* in the hands of the *Community*, in them *wholly*, or (which is all one) in the hands of their *Trustees*, it is a crotchet so absurd, so void of reason, as not to deserve a serious *Confutation*.

For who is there, that but right understands the radicall true *complexion* and *difference* of *States*, and seeth not

* *Hæc Sententia quos malis causam dederit & etiamnum possit, animis penitus recepta, nemo sapiens non videt; Grot. de Iur. Bel. l. 1. c. 3. n. 8. Seditiosis hominibus ad res novandas materiam præbet, ac Rerumpl. perturbationē affert. Bod. l. 1. c. 8.*

firſt bluſh, how againe it ſtraight overthrowes *Monarchicall Government*; yea, in *Contrarium vertit*, (quite the other extreame) *& popularem facit*, as *Livy* well notes upon occaſion of the *Law* of *appealing* from the *Magiſtrate* to the *people* brought in by *Publ. Valer. Coſſ. Dec.* 1. *l.* 2. And therefore were the Roman *Dictators* we find, (ſo farre forth * *Emblems* of true *Soveraignty* for the ſhort *Intervals* of time they ſate at Sterne: The ſame in ſubſtance with thoſe Ασυμνῆται among the Grecians, and had thence their *beginning*, thinkes *Dionyſ. Halicarnaſſ. l.* 5.) indued with a *plenary power* in the diſcharge of their *place*, free from all further *Appeale* to, or after *queſtioning* by the *People*: As likewiſe were the *ſucceeding Emperours* all along, *at quibus ſummum rerum Judicium Dii deſſent*, *Tacit. Annal. l.* 6. *c.* 2. Ἐξουσίαν. *Ziphil. in Monarch. Auguſti.* and in them truly, not in the people; (Albeit, ſome *tenders* of this nature we ſhall ſometimes meete with in *ſtory*, made by the Emperours then being, out of *State policy*, or *Court complement*, you may imagine) the *higheſt pitch* and *finall*

* *Nec quidquam Simile magis poteſt dici, quam Dictatura huic Imperii poteſtati.* *Eutrop. l.* 1. *ad finem.*

Δικτάτωρ, ἐκ λήθη ὁ ὅτι μονάρχης; Δικτάτωρ δ' Ἀυτοτελὴς ἐστιν, Ἀρχὴ ἀνυπεύθυνος, *Cedren. in C. Cæs. n.* 18.

ſtay of *Appeales* to bee ſound evermore.

29. So as to give you in ſhort the *iſſue* of the *point*; This *opinion* of a *Supremacy* of *power*, either *Formally* or but *Virtually* through meanes of their *Repreſentees*, ſeated in the *Comminalty*, plainely, as was ſaid, thwarts the *nature* and *true condition* of *Monarchy*, or as plainely, but more groſſely, if they ſhall ſtand their ground in maintaining the *Government* ſtill to be *Monarchicall*, ſets the *feet* above the *Head*, the *Subjects* above their rightfull *Lord* and *Soveraigne*.

Sum.

That which putteth the Soveraigne in the condition of a meer Subject, is not to be ſuppoſed by any.

But Coordination in power putteth the Soveraigne in the condition——

Ergo——

30. *Coordination in power putteth the Soveraigne in the condition of* ——) Becauſe where there are *many* of joynt and *equall power*, one for certaine, muſt needs be *ſubject* to the *many*, if *counterpoiz'd* and layed *ſingle* in the *ballance* againſt the *reſt*

reſt : *Par in parem non habet Imperium*, as they ſay; but *pares in parem*, neceſſarily have, and may *juſtly* challenge it, of *curbing*, *reſtraining*, and if need be, of *Cenſuring* the other party.

Yet ſurely was the Kingly Prophet *David* of another opinion; *Tibi ſoli peccavi*, could he ſay, *Pſalm.* 51. *v.* 4. He maketh his *addreſs* unto *God*, to God *alone*, as whom he thought himſelfe only *accountable* to, there being none elſe in *power* above him, ſince, *Supremo non datur ſuperius*, and that's *expreſly* the King, 1 *Pet.* 2. *v.* 13. None therefore who might *lawfully queſtion* him, or take *juſt cognizance* of his faults; So Saint *Ambroſe* directly upon the place. *Rex utique erat (David,) nullis ipſe legibus tenebatur, quia liberi ſunt Reges a vinculis delictorum; Neque enim ullis ad pœnam vocantur legibus, tuti Imperii poteſtate: Homini ergo non peccavit, &c.* To a like purpoſe, *Chryſoſt. Arnob. Caſſiod. Bed. Euthymius*, and *Hierome* in *ep. 2 da. ad Ruſtic. Rex enim erat, alium non timebat* : As being *King* hee needed not to feare the *Courts* or threatning *cenſures* of men. 31.

Cer-

32. Certainely, with the Nation of the Jewes, notwithstanding their Princes so near *dependance* on the *People*, (manifest from Scripture all along) both in their *Election* and *Government* afterwards, as much as any, yet were they no waies *judicially* or *responsilly* obnoxious to them, at leastwise the *People* apprehended it not so: I shall onely instance in that *fundamentall* grand *Law* particularly given concerning their *Kings*, *Deut.* 17. The King, *he shall not multiply horses to himselfe. Nor shall he multiply wives to himselfe. Neither silver nor gold. v.* 16. 17. The *best* and *wisest* of their *Princes* afterwards brake this *Law* in every branch thereof; *David*, as to the second, 2 *Sam.* 5. *Solomon* in all three, 1 *King. c.* 10. 11. So *they*, so *others* successively: Nor were they hereupon, ever, as we can finde, questioned by the *People* or *Sanhedrin* in their name. That they summoned *Herod* before them and proceeded *judicially* against him, which some object out of *Josephus*, *Antiq. l.* 14. *c.* 17. argues a foule *oscitancy* or *oversight* of them in perusal of the *Story*: For as much as *Herod* was not *King* at present

† *Schikard. de Jure Hebr. c.* 7.

ſent, but onely *Deputy* of *Galilee*, a *particular Province*, under *Hircanus*; not *King* till afterwards, and ſo mean while juſtly lyable to the *coercive power* of *Lawes*; *Saul*, 'tis true, put his owne life, and his Sonne *Jonathans* life upon the *hazard* of *lottery*, 1 *King.* 14. But this was an Act of *Condiſcention* meerely, and where he knew himſelfe *free*, not of *Conſtraint*: All the *penalty* then wee read that *State* at any time inflicted upon their *il-deſerving* Princes, was haply after their death the *diſcredit* of a leſs *noble buriall*, 2 *Chron.* 21. *v.* 19, 20. *c.* 24. *v.* 25. which yet withall doth it ſufficiently beſpeake the *awfull* and *tender regard* they had of their *perſons* whilſt *living*.

Anciently the *Rule* was *Principes ſolutos eſſe Legibus, quamvis Legibus vivant*, *Inſt. l.* 2. *Tit.* 17. That *Princes* are * *free* from the *Coercive power* of *Lawes*, though it be fitting they *Conforme* and live accordingly, both for their *owne* and the *peoples* good through their *example*. *He that ruleth over men muſt be juſt, ruling in the feare of God*, 2 *Sam.* 23. *v.* 3. and * *Pare-*

* Σαντῶν ἧττον τῆς φυλάττειν τοὺς νόμους ἅπιδες ἀναγκην, μὴ ἔχων ἐπὶ γῆς τὸν δυνάμενον ἀναγκάζειν. *Agapet. Diacon. ad Iuſt. Imp. c.* 27. 39.

* *Auſon. in Sentent. Pittaci.*

to legi quisquis Legem sanxerit, was a most equall and just *Decree*, superadded to the rest of his *Lawes* by the wise *Lawgiver Pittacus*.

34. But notwithstanding *this*, and what more might be added, if need were, in due praise of *Princes squaring* their *Government* alwaies according to the *Law*; yet can it not in reason be well conceived, how moreover they should be *under*, or have wholly concluded *Themselves* within the penall reach of that, which either they * *Ordaine*, as in *Absolute Monarchies* they doe, (and therein doth the *absoluteneſſe* of their *power* mainely consist) or have at leastwise, as in *limited*, a *principall chiefe* hand in the *ordaining*; The *people* (in *effect*) they only *devise* and *propound* the *Lawes*: It is the *Prince* who by his *Royall assent* sets the stamp of true *validity* upon them, (Νόμοις Βασιλικοῖς, so specially called thereupon, the Kings lawes) and hath what's more, among other *Priviledges* the *Right* of course most where established in him, of *superseding* the *force* & just *vindicative rigour* of them, as occasion may require, towards *others*.

But

* Νομοθέτης μὲν Βασιλεὺς ἢ κείτης τῶν ἐν ἀνθρ. *Palaeolog. in Bas. Basilic. l. 1. c. 51.*

Cui soli concessum est leges & condere & interpretari. Justin. in Confirm. Digest. Proam.

But and farther; were it granted the *Law*, whether *Municipal* or *Divine*, to be above the *Soveraigne*; Howbeit, ſtill I queſtion the *power* that may give life to the putting in *execution* of ſuch *Law*; * *Himſelfe* againſt *himſelfe*, it cannot bee: And for *others*, they have their *power* more *immediately* from *him*, as *ſent forth* and authoriſed by him, 1 *Pet.* 2. *v.* 14. and in *nature* now the *Inſtrument* hath no *Energie* or *influence* backe upon the *Cauſe*, but the *Cauſe* altogether upon the *Inſtrument*: *Shall the Ax boaſt it ſelfe againſt him that heweth therewith, or the Saw exalt it ſelf againſt him who moveth it?* *Iſa.* 10. *v.* 15. 35.

* *Cogens & coactum requirunt diſtinctas perſonas. Grot. de Iur. Bel. l. 2. c. 14.*

* *Imperium minus prator, majus habet Coſſ. & a minore imperio majus, aut major col. lega rogari jure non poteſt. A. Gel. l. 13. c. 14.*

And herein then more particularly among other diſcriminating circumſtances conſiſts a *maine difference* to be obſerved betwixt the *Soveraigne* and other *inferiour powers* or *principalities*; There the partie doing ought *contrary* to *Law*, is juſtly queſtionable, as having ſome * *higher power* in *foro Humano* ſtill *above* him, before whom he may be queſtioned and proceeded againſt. As thus ——

Omne

Omne ſub regno graviore regnum eſt. But not ſo here, the Caſe is different; Unleſſe we ſhall vainely imagine a *ſtill continuance*, at leaſtwiſe a *revocation* of the *power* backe upon occaſion *ever* and *anon* into the *peoples hands*; which yet doth it the one way, as hath been argued, inſtead of *Monarchy*, beſpeake a flat *Democracie*: and in the other, no *certaine ſettlement* of *governance* at all, (much like as was the *precarious Government* of the Gothiſh Kings heretofore in *Spaine*, *Aymo. Hiſt. l.* 11. Of the Vandals in *Africa*, *Procop. l.*1. up and *downe* at *pleaſure* of the *Commonalty*) the people being ready at *every turne* to catch at this golden Ball of *Soveraignty*, by *reſuming* it into their *owne hands*, to the ſure and ſpeedy overthrow of the *ſuppoſed Monarchy*.

37. Or if laſtly, for avoyding thoſe former *rockes*, we ſhall conſtitute as 'twere certaine *Arbitrators* or *Umpires* betwixt *Them*, the *People* and the *Soveraigne*, as *Judges* of his *behaviour*, and *Aſſertors* of the *Kingdomes* welfare, Φύλακας τῆς Ἀρχῆς, *Plutarch. in Qu. Græcan.* (where yet with-

withall muſt they be *fixed* in ſome *conſiſtorian ſtanding body*, not *tranſient* or *uncertaine*: Elſe we fall ſhort of the right *Model* of ſuch pupillar kindes of *Government* elſewhere.) Then, as before, They plainely are the Ἀρχοντες, and in *Them* doth the *Supremacy* of *power finally* reſt, quite croſſe to the *true condition* of *Monarchy*.

38. Thus then againe with *them*, and according to their *Principles*, the *Soveraigne* is made forthwith to put off his *genuine* and *wonted perſon*; Becomes ſtraight a *Subject*: a *Subject* to his *Subjects*, (ſuch were thoſe *Titular* Spartan Kings of old, in regard of an *overpowring* Ephorie there, *Reges nomine magis quam Imperio*, ſaith *Aemylius Probus*, and ſuch we read of in the Iſland *Tabrobane*, *Cum quadraginta* * *Rectoribus*, *&c. Solin. Polyhiſt. c.* 64. *Plin. l.* 6. *c.* 22. and even ſuch would *Calvin* have *Princes* ſtill to be within their ſeverall *Dominions*, in reſpect of thoſe *Ordines Regni* every where, (Though ſomewhat *doubtfully* he ſpeakes it, and with a *Forte* there added, as you may obſerve, *Inſt. l.* 4.

* Ἀθήνησι μὲν οὖν καὶ Βασίλευς καλούμενος μίκρα ἐπράττε, καὶ ὑπεύθυνος ἦν, εἰς τὸ ὄνομα τοῦ δήμου ὁμοῖ παίζοντος, *&c. Synes.* περὶ Βασίλ.

* *Et ſi fuerit provocatum, Septuaginta Iudices fiunt--tum*

denique interdicto omni visu & Colloquio jugulatur. Mart. Capell. l. 6. c. 37.

l. 4. *c.* 20. *n.* 31.) Which if bound up together with the other *premised absurdities*, (the *wofull strange effects* also well considered, that have sometimes *actually* ensued of this *Doctrine*, and *naturally* ever do;) strongly argues the *falshood* of those *grounds*. *Mixture* and *Coordination* here supposed by some, as consistent with the nature of true *Monarchie*.

39. If in returne to the *premises*, it be said, what then in case the *Supreame Magistrate* shall neglect his *Duty*, forbeare the *rectifying* of grosse *Abuses* either in *Church* or *State*; which like *weeds* in a Garden will ever and anon be certainely sprouting forth; The *Answer* is *Epi-cetus* his Ἀνέχου, or rather Saint *Peter* his Ὑπομένειν, 1 *Pet.* 2. must here take place. The same God who *stirred up the spirit of Cyrus*, *Ezra* 1. *v.* 1. *put it into the heart of* King *Artaxerxes*, a *repairing* of the *Temple*, having long layen waste, *ch.* 7. *v.* 27. Even He, in *whose hands are the hearts of Kings to turne them whether he pleaseth*, *Pro.* 21. *v.* 1. will in his due time

if devoutly called upon, move the *heart* of the *Soveraign* whomsoere and wheresoere, to a through *redresse* of all *exorbitancies*.

And further, becauſe of the *ſingular immunity* we have pleaded due to the *Soveraigne* each where (if *truely ſuch*), as free from all *Humane Cognizance* touching his defaults, *perſonall* or *politicall*, which may be committed by him; Nevertheleſs that he wax not *inſolent* or *overbold* hereupon, God hath his *waies* and *meanes* of *puniſhing* him or them; (*Stories*, yea *Scripture* it ſelfe abound with *Examples* in this kinde) So as to make good his ſeverall *Edicts* on this behalfe, whether *generall* or *ſpeciall*, againſt *blood-ſhed*, *rapine*, *oppreſſion*. *&c.* though ſtill without the *help* of any *inferiour*, and *mortall Iudicatory*. 40.

He ſhall cut off the ſpirit of Princes, He is terrible to the Kings of the earth, Pſal. 75. v. 12.

Regum

Regum timendorum in ipsos Greges,
Reges in ipsos Imperium est Iovis. Horat.

Of Prelacy in Church-Government.

CLear and undeniably evident is the *Scripture*, how that the Apostles by vertue of *power* given them from Christ, *eminently* residing in them, did *Themselves* whilest living exercise true *Prelaticall Authority* (as to the *substance* of it) *i. e. Authority* in *chiefe* above the rest of the *Presbyterie*, (though attended on, 'tis true, with divers *extraordinary* and *personall Priviledges*, incommunicable to their *Successors*) in the mannagement of Church affaires: For *Ordination*, See *Act. 6. v. 6. ch. 14. v. 23. 2 Tim. 1. v. 6. &c.* For *Jurisdiction* in the *Directive*

part, *Acts* 20. *v.* 17,18.28. 1 *Cor.* 11. *v.* 34. in the *Coercive*, 1 *Tim.* 1. *v.* 20, &c.

2. What needes more? *Apostoli*, (i. e.) *Episcopi*. *Cyprian ad Rogat. Ep.* 65. Their Office it was *Episcopall*, *Acts* 1. *v.* 20. *His Bishoprick*, saith the Text by *Judas* one of the *twelve*, *let another take*; ὁ δεχὴν τάυτην ἀμέμπτως διοικήσας, as *Isid. Pelusiota*, speaking of the Apostle St. *Paul*, *lib.* 3. *ep.* 212. But that moreover the Apostles *instituted* and *ordained* such a *power*, together with *forme* of *Government* in the Church, (præciding from all *extravenient after defects or enormities*) as *useful*, if not *necessary* to be reteined by *succeeding generations*, I thus demonstrate it.

Arg. 1um. *That power in the Church which* Timothy *and* Titus *did exercise by the Apostles speciall appointment is certainely of Apostolicall Institution.*

But Prælaticall power or power of Ordination and Jurisdiction in chief, Timothy *and* Titus *did exercise by the Apostles speciall*——

Ergo——

3. *Pow-*

3. *Power of Ordination and Jurisdiction in chiefe*; Timothy *and* Titus *did exercise*——) First, *lay hands suddenly on no man*, 1 Tim. 5. 22. *For this cause left I thee in Creet, that thou shouldest set in order things, and ordaine Elders, &c.* Tit. 1. v. 5. Next, *against an Elder receive not an Accusation, but before*——1 Tim. 5. 19, 20. *These things speake and exhort, and rebuke with all Authority*, Titus 2. v. 15.

4. And that *Prelatically* or *Episcopally*; (so St *Chrysostome* at once, without further *proofe* of the *point*, in *Phil. c.* 1. Εἰ γὰρ Ἐπίσκοπος ἦν φησὶ πρὸς ἄνδρα (τιμοθ.) χείρας ταχέως μηδενὶ ἐπιτίθει: The like for *Titus*) namely by *supplying* the Apostles *roome*, who till towards an *end* of their *times* most-where discharged *themselves* this so necessary a *duty* in the Church; so as then there much needed not any *particular local Bishops* besides the Apostles: We are not *ordinarily* to look for any such; nor withall did the *present condition* of *Christian Assemblies*, then in *gathering*, much require it.

5. A *subordinate Co-assistance* of the *Presbytery* I grant, (even *then*,) joyned with the Apostles in the *Ordering* of *Church-affaires*, *Acts* 15. *verse* 6. 22, 23, &c. And many times, it may be, as forced through *absence*, or pressed with *variety* of *occasions*, they committed the *whole performance* (*Ministerially*, to wit, and with *dependance* still on their *over-ruling Power*, 1 *Cor.* 11. *v.* 34. 2 *Cor.* 11. *v.* 28.) to the *Presbyters*: For the businesse of *Excommunication*, we finde it so apparently, 1 *Cor.* 5. 4, 5. Coll. with 2 *Cor.* 2, *vers.* 10. *To whom ye forgive any thing*, saith the Apostle speaking of the *Excommunicate person*, I forgive also: Then for *Ordination*, or *laying on* of *hands*, you may suppose the like, since in so *numerous* a *plantation* of the Gospel in *different places*, they could not be every where in *person* present *themselves*.

* *Eosdem illo tempore Episcopos quos & Presbyteros appellabant. Propterea (Apost.) de Episcopis quasi de Presbyteris est locutus, Hieron.*

Primùm Episcopi Presbyteri vocabantur. Ambros.

Τοῖς γὰρ τότε κοινωνοῦσι

6. Which by the *way*, (& being wel observ'd, it easily takes off the edge of the misgrounded allegatiõs of scripture drawn from the *Texts* after cited, as likewise the *Authority* of many of the * Fathers *relating*

ting plainly in their *Discourses* to these *first beginnings* of the *Church*, and there urging the said *Texts*, *Hieron. in Comment. in Tit. c. 1. & in Ep. ad Evagr. Ambr. in Ephes. c. 4. Chrysost. in Phil. 1. &)* occasioned questionlesse, as I was saying, that *promiscuous use* of the *termes Bishop* and *Elder* then, *Acts* 20. *v.* 17. 28. *Phil.* 1. verse 2. 1 *Tim.* 3. *v.* 1. Coll. with *c.* 5. *v.* 17. *Tit.* 1. *v.* 5. 7. 1 *Pet.* 5. *v.* 2. 7, *&c.* by reason of no *formall set distinction* in those *Functions* or *Offices* as *yet*, or but *scarcely* as yet, made betwixt them, ἀπὸ λαβύσης τὰ πλεῖσμαλα τῆς οἰκονομίας, saith *Epiphanius*, *Hæres.* 75. And hereupon *Sometimes* they called them *Bishops*, ἐπισκόπους in respect of their *charge*, which was to over-see the flock of Christ committed to them: otherwhiles *Presbyters*, in regard of their *Age* or else their *Dignity*.

τοῖς ὀνόμασι λαοτὸν δὲ τὸ ἰδιάζον, ἐκάστω ἀπονενέμηται ὄνομα. *Chrys.*

7. Or grant we such a *Distinction* betwixt *Bishops* and *Presbyters*, already begunne in the *Church* (*somewhere*, and in *some places* upon *occasion*, it is acknowledged, and the premised *Instances* of *Timothy* and *Titus* insinuate as much,

though *generally* and in *all places*, during the *Apostles times*, still I presume it was not:) yet as *Oecumenius* and St *Ambrose* both hint the reason in 1 *Tim. cap.* 3. a *Communicability* of *names* or *appellations* might for a while then, and afterwards (which it * did, and the rather because of the *common usage* of *Speech formerly*, as it happeneth in other like cases, not yet quite forgotten) well follow upon the *generall Community* of *Nature* in the Offices *ὁμοίως γὰρ ἄμφω ἱερεῖς εἰσιν, said *Oecumenius*, *Uterque Sacerdos est*, said Saint *Ambrose*, *both* are *Priests* alike *both* indued with *Priestly* and *Ministeriall* Authority.

*Polyc. Ep. ad Philip. Clem. in prima ad Corinth. Iren. l. 3. & 4. &c.

Τὶ δὲ πολὺ πρεσβυτέρους παρέλιπεν; ἃ γὰρ περὶ ἐπισκόπων εἶπε, ταῦτα καὶ περὶ πρεσβυτέρων ἁρμόζει, ὁμοίως γὰρ— *Oecum. in 1 Tim. 3. v. 8. Vid. Remig. & Theodor. ibid.*

8. So for the *names* of *Apostle* and *Elder*, 1 *Peter* 5. *v.* 1. *Joh. Ep.* 2. *v.* 1. of *Apostle* and *Deacon*, 1 *Cor.* 3. *v.* 5. 2 *Cor.* 3. *v.* 6. of *Evangelist* and *Deacon*, *Acts* 21. *v.* 8. Christ himselfe the *an Apostle*, *Hebr.* 3. *v.* 1. a *Deacon* or *Minister*, *Rom.* 15. *v.* 8. Namely in *Confuse* and *generall acception* of the *Termes*.

9. *Prelatically* or *Episcopally* I adde an

and not as *Evangeliſts* barely, which is the uſuall way of *evading* here: Though as *Apoſtles* they might ſay as well, 2 *Cor.* 8. *v.* 23. or as *Deacons*, Διακονίαν τὴν πληροφορήσατε, ſaith hee of *Timothy* in the ſame place where he calls him *Evangeliſt*, 2 *Tim.* 4. *v.* 5. Διάκονον τοῦ Θεοῦ, 1 *Theſ.* 3. *v.* 2. and *Ignatius* in his *Epiſt. ad Trall.* rankes *Timothy* in a *juſt equipage* of *Degree* with the *Martyr* St *Stephen*. Neither yet againe by their leave was *Ordination* or *Juriſdiction* properly any *Evangelicall worke*, but rather the *Preaching* and *promulgating* of the *Goſpell* within their ſeverall *Diviſions*, whereto they were aſſigned.

10. But to let goe this hold, as alſo the *Teſtimony* of diverſe of the *Ancients*, who have in their writings *expreſſly*, and without further *circumlocution*, recorded them for *Biſhops*: Nor yet to make uſe of thoſe *Subſcriptions* or rather *Inſcriptions* perchance (tranſplaced onely) found at the foot of the two Epiſtles to *Timothy* and *Titus*, which how ere ſome reject, as *falſe*, at beſt as *adſcititious*, and ſo *invalid* (though nei-

ther doe they once question the *credit* of any of the *other* belonging to the *rest* of the *Epistles*.) yet I see not under favour why they should not bee of equally binding *Authority* with the *parattitles* (those without the *body* of the *Text* too) to most of *Davids Psalmes*; with the *Inscriptions* or *Inscriptions* to some of *Solomons Proverbs*, as c. 25. *These are also parables of Solomon which the men of Hezekiah King of Judah copied out.* It is plaine hee *prefixed* it not himselfe; So c. 30. v. 1. Againe, (and more pat to our purpose) with the *Inscriptions*, or *clauses* to Psalme 72. *Here end the prayers of David the Sonne of Jesse*: to *Job cap.* 31. to *Jeremy c.* 51. All alike being certaine usefull clauses for our better Information, added (it may be thought) by the *first Compilers* of those severall *Treatises*.

11. First, most sure it is, the *Office* of *Bishop* and *Evangelist*, could not be *simply*, (at least-wise *successively*) *inconsistent* in the *same person*, (It was but the *fixing* or *limiting* of a *power* before *locally unlimited*, to a certaine *set place* of *pastorall* Juris di-

Juriſdiction,) no more than was that of *Apoſtle* and *Biſhop*, and the Apoſtles now, (for *ſome* of them) over and beſides the *privilege* of an *univerſall tranſcendent Juriſdiction* which they had in the *Church*, *properly* and *in ſtrictneſſe* of *Phraſe* were *both* of theſe together.

12. This wee have confirmed more fully, as to all *circumſtances*, in St *James*, *Apoſtle*, and *Brother* of Chriſt, 1 *Corinth.* 15. *v.* 7. *Gal.* 1. *v.* 19. withall *Biſhop* of Hieruſalem, *Euſeb. lib.* 2. *c.* 1. 22. in St *Peter Biſhop* of *Antioch. Hieronym. Ep. ad Algas: Qu.* 6. So *ſeated*, you muſt obſerve (upon *ſpeciall Reaſons* inducing thereto) by *voluntary choice*, and not by vertue of any *reſtraining Church Ordinance*, which were to evacuate the *unbounded power* of their *Apoſtleſhips*.

Ἰάκωβος τὸν χύριον ἀδελφὸς, ἐπίσκοπος δὲ πρώτος τῆς παροικίας ταύτης, *Cyril. Hieroſolym. Catech.* 14.

13. The other, (concerning the *Evangeliſts*) in Saint *Mark*, afterwards *Biſhop* of *Alexandria*, *Hieron. Proœm. in Matth.* & *Marc.* in Saint *Luke Biſhop* of *Thebais* in Ægypt, *S. Metaphr. in vitâ Sancti Lucæ.* Biſhops I ſay, *ſubſtantiall true Biſhops* all of them, notwithſtanding the many

many *Cavils* and put-offs here uſed by ſome; Surely, no leſſe we may ſafely inferre, than were their *Succeſſors* in the fore-named *Seas*, who followed after them (*ſucceſſio eſt enim perſonarum unius ejuſdemq; ordinis continuatio*) and were truely *Biſhops* in the *ſence* here controverted beyond gain-ſaying.

14. * *Apoſtles* likewiſe they then uſually called *them* and *others* in like place of *Government* upon a *Primitive* and *firſt Inſtitution*, as * *Theodoret* hath well obſerved in 1 *Epiſt. ad Tim. cap.* 3. *verſe* 1. either becauſe they *immediately ſucceeded* in room of the Apoſtles, elſe as *deputed* by them (*vice-Apoſtles*, as 'twere *Rom.* 16. *verſe* 7. 2 *Cor.* 8. *verſe* 23. *Phil.* 2. *verſe* 25.) with a certaine *legative-power* for the *plantation* of Churches abroad, which they did, and afterward *Epiſcopally* præſided in them *themſelves*. So for *Clemens Biſhop* of *Rome*, whom yet *Cl: Alexandrinus* ſomewhere ſtiles *Apoſtle*: *Ignatius* thus, Ἀπόστολος Ἀντιοχείας *Chryſoſt. Homil. in Ignat. Marcialis ſervus Dei, Apoſtolus autem Jeſu Chriſti, Marcial. Epiſcop. Lemniocens. in fronte Epiſt.*

* Τὰς ἀυτὰς ἐκάλουν πρεσβυτέρους καὶ ἐπισκόπους, τοὺς δὲ νῦν καλουμένους ἐπισκόπους ἀποστόλους ὠνόμαζον· τῷ δὲ χρόνῳ περιόντος, &c.

ad Tolos. For all which, as touching a *different* acception of the word *Apostle*, and the no *reall* inconsistency thereof with the *Office* of *Episcopacy, simultaneously*, or *successively*, *Vid. Hieron in Gal. c. 1. v. 19.*

15. Next for the *As* or *Quatenus* of the *poynt*, (although neither indeed ought *Formes* and *Modalities* of Consideration *over-nicely* to be insisted upon, where wee agree in the *Maine* or *Substance* of the thing: Else what *Ordinance* well-nigh of Christs *Institution* may not thus be subject to *debate* by those who will be apt to elude the same, in restraynning it to the *Apostles*, or to the *Church* then in being:) The *Order* whether of *Apostles* or of *Evangelists* as here, was together with their *Persons, temporall* and *extraordinary*; But the *Power* in question being for substance a *necessary appendance* to the *Gospell*, (which thereupon doth St *Paul* of purpose carefully *decypher* and set forth more at large in the * *persons* of *Timothy* and *Titus*, 1 *Tim.* 5. *Tit.* 1. *Non tam sollicitus de curâ Timothei, sed propter successores ejus, ut exemplo*

* Μέλλων κατίναι ὁς † Επισκοπῆς λόγον—&c. *Dicturus de Episcop. Officio, cujus modi esse Episcop. deceat, indicat: Neque id quasi Timoth. admonens dicit, sed ut omnibus simpliciter loquens ac per illum quid omnibus conveniat, dictans. Chrys. in* 1. *Tim.* 3. *v.* 1.

emplo Timothei Eccleſiæ ordinationem cuſtodirent, Ambr. *in* 1 Tim. 6.) intended to *continue*, and ſo in all likelihood committed unto them in the exerciſe of it according to this *Model*, as the beſt *patterne* or *preſident* of *Church-Government* for the *future*; Yea nor this moreover, without ſome ſemblance of Precept given 2 *Tim.* 2. *The things which thou haſt heard of mee*, ſaith He, (having treated formerly of *Church-Ordinances*, *this* among the reſt, 1 *Tim. cap.* 3. & 5.) *The ſame commit thou to faithfull men, who ſhall be able to teach others alſo.* *Ignatius*, 'tis clear underſtood it ſo, either binding on *this* ſame, or ſome *other-like* paſſage among the *Apoſtolique Writings*: Ἀδελφὸς ἐμὸς ἡ ἐπίσκοπον ὑμῶν ὃς χείσον, καὶ ἡμῖν ὁι μακάριοι ἐλάξαντο ὁι Απόστολοι, ſaith he in *Ep. ad Trallian*; Have a reverend *eſteeme*, bee ſure of your *Biſhop*, as of *Chriſt*; for ſo have the bleſſed *Apoſtles commanded us*: It cannot in reaſon bee thought he ſhould teach *obedience* or *reſpect* due to *Biſhops*, by vertue of *Apoſtolicall command*, and not ſuppoſe the Office its ſelfe to have been *Apoſtolicall* and ſo tranſmitted to *poſterity*.

16. O

16. Or ſecondly, grant the moſt, that *Timothy* and *Titus* did what they did, as *Evangeliſts*, after ſome *extraordinary* way or manner of *Juriſdictive Authority*; So *They*, ſo the *Apoſtles*; yet howbeit were they *ſingle Individual perſons*; let the *Notion* or *Formality* of conſideration, under which they executed their *Authority*, bee what it will: And this ſtill beſpeaks as fully the exerciſe of *Church-Government* by *one* at leaſtwiſe, ὀνλως ἢ ἀλαθενῶς, then in *uſe*; not unfitting therefore, though under a *different ſtile* or *Compellation*, to bee taken up and practiſed by thoſe of after Ages.

17. What they add further concerning the punctuall *time* when *Timothy* and *Titus* may bee thought ordeined *Biſhops*: the tedious *Journyals* they have framed of their *travailes* ſpent in accompanying Saint *Paul* from place to place; ſo as they could not in all probability reſt *ſetled* upon their *ſeverall charges*, which yet, ſay they, (and weakly enough, conſidering the great *unſetledneſs* of

of thoſe *firſt* and *primitive* times) if *Biſhops*, they ought to have done. Theſe with the like *Chronologicall uncertaine Calculations*, I eaſily paſſe by, as being *blocks* onely caſt in the way to ſtumble a buſineſſe, otherwiſe plain enough:

2um. *Such power in the Church as the immediate ſucceſſors of the Apoſtles, men learned and godly, did generally both aſſert and practiſe, is doubtleſſe of Apoſtolicall Inſtitution.*

But Prelaticall power, or a power of one above the reſt, the immediate ſucceſſors of the Apoſtles, men learned and godly did——.

Ergo——.

18. *Prelaticall power the immediate ſucceſſors of the Apoſtles, men learned and godly did*——] *Learned and godly*, whereby they might bee able fully to know the *truth*, eſpecially *following* ſo *cloſe* upon the Apoſtles times, as they did; and withall *godly*, that would not, you may be ſure, *ſpeak* or *practiſe* ought but what they knew. For *proofe* of either, I inſtance in *Clemens*, *Ignatius*, *Irenæus*, *Polycarp*, *&c.* *Polycarp* namely Biſhop of *Smyrna*,

Smyrna, one of the ſeven *Angels*, 'tis thought, whom St *Iohn* was bid write unto, *Rev.* 2. *v.* 8. Certaine it is, we finde the *Succeſſors* of thoſe ſeven *Angels*, together with the *ſeverall names* of their *Churches*, afterwards ſitting as *Biſhops*, in the firſt great *Councell* of *Nice*. *Vid. Catolog. Epiſcop. ibid. ſuffragantium ad finem Concilii.*

19. Notwithſtanding theſe are but *Humane Teſtimonies* they'le ſay, and *Humane Teſtimony* is no ſafe *ground* for them to build their *Faith* upon. *Anſw.* Nor do I deſire they ſhould: Howbeit, *ſaving faith*, they may pleaſe to remember is one thing, and an *Hiſtoricall beliefe* of paſt occurrences, is another. And for this now they muſt neceſſarily * rely upon *Humane Teſtimonie*, or forthwith abjure the *Credit* of all *Antiquity*, ſo involving the world in a blinde and darkſome *Miſt* of *ignorance* concerning the *truth* of *former Ages*.

——*pro Magno Teſte vetuſtas,*
Creditur, acceptam parce movere fidem.

* Πιστευτέον δὲ τοῖς ἐμπειρόσιν ἐμπροσθεν, ἐγγόνοις μὲν θεῶν ὖσιν, ὡς ἐφασαν, σαφῶς δὲ πῶς τὺς ἑαυτῶν προγόνυς εἰδόσιν. *Plato in Timæo.*

20. *Eſpe-*

20. *Especially* where the matter is *doubtfull*, and not so *cleerely* and *particularly determin'd* either way in *Scripture*, as both *here*, as likewise *elsewhere* in points of *Discipline* and for *Church-Ordinances*, (that of *Pœdobaptisme* and *Celebration* of the *Lords Day* not excepted) may *themselves* be *Iudges*, and they must needs acknowledge they are not; whereof *Luther* in an *Epist.* of his to *Melanchthon* gives the *Reason*, because saith hee the *Spirit* of God there in *holy Writ* busied as 'twere about matters of *higher importance*, and *necessarily* (*ex se.*) tending to *salvation*, many times *slightly* or but in *generall termes* toucheth at those other, else *wholly* passeth them by.

21. Secondly, *Prelaticall power* or *power* of *Church-Government* by *one* in *chief*, is perhaps a piece of the *Mystery of Iniquity*, which even *then*, the Apostles yet living, began to *worke* in the *Church*. 2 *Thes.* 2. *v.* 7. *Answ. Worke* it did question-lesse, and that very dangerously sundry wayes; *Hebion*, *Cerinthus*, *Hermogenes*, *Philetus*, and *Himeneus* brande

Saint *Paul* for their *wilde portentous doctrines*, confirme as much: But that any *Antichristian Leaven* had as yet *corrupted* the *Church* in her *Government* (yea in the *higheſt point* of *Government*, as here) it is but *gratis dictum*, becauſe they would be thought to ſay ſome thing.

22. Elſe is it likely, tell me, that the ſame Saint *Paul*, or ſome other of the *Apoſtles*, ſhould no where take *particular notice* of ſo *great* and *notable* an *Innovation*; ſince, *Error Cui non reſiſtitur, approbatur*, as they ſay, and ſome *Biſhops* 'tis plaine were σύγχρονοι or *Contemporary* with the Apoſtles, *Clemens* aforeſaid of *Rome*, *Polycarp* of *Smyrna*, *Mark* of *Alexandria*, with divers moe.

23. But 3dly, to make the moſt of the *Argument*, it proves, ſay they, but a certaine πρεσβεία or *Precedency* in *Order* of one before the reſt, in like ſence as Saint *Peter* may be ſaid, and truly ſaid to have been *Apoſtolorum Princeps* πρωτάλης, ἔξαρχος, κορυφαῖος, (for and ſo the *Ancients* uſually ſtile him,) no *ſuperiority* of *Of-*

fice, no *preheminence* of *Power* or *Command* that hee exerciſed over them.

24. *Anſ.* This is but a meere ſhift upon faile of better *Anſwer*; *Timothy* for certaine exerciſed a true *Juriſdictive power* in this kinde, 1 *Tim.* 2. *v.* 19, 20. So did *Titus*, *Tit. c.* 1. *v.* 5. *ca.* 2. *v.* 19. *Theſe things ſpeake, and exhort, and rebuke, μετὰ πάσης ἐπιταγῆς, with all command* or *Authority*: And let the *Fathers* generally be well lookt into, and they will bee found to ſpeak as much: Among the reſt, *Ignatius* is moſt *punctu all* and *cleare*, in *Ep. ad Philadelph.* πείθαρχείτωσαν οἱ πρεσβύτεροι τῷ διάκονοι, τῷ λοιπῷ λαῷ—πρὸς ἐπίσκοπον, *&c. Let the Prieſts and Deacons*, ſaith hee, *with the reſt of the Clergy yield obedience to the Biſhop.* Againe, in *Ep. ad Smyrn.* οἱ λαϊκοὶ τοῖς διακόνοις ὑποτασσέσθωσαν, οἱ διάκονοι——*&c. The Laiety ought to ſubmit themſelves to their Deacons, the Deacons to their Presbyters, the Presbyters to their Biſhops, and their Biſhops to Chriſt.*

25. Now *ſubjection* or *obedience* manifeſt

nifestly imports some * *Authority* or *commanding power*, (Ἐπίνευμα πάντων κρατοῦσαν, *Id. in Ep. ad Trallian. Potestatem Sacerdotalem, Cypr. Ep.* 68.) restant in the *person* whom the whole *Clergy* must thus be subject to. Τί ἰσχε ἐπέγκλημα ὁ ἐπίσκοπος τῷ πρεσβυτέρῳ μὴ ἐπιτιμήσαντι, &c. as *Epiphanius* argues the *case* upon that 1 *Tim.* 5. v. 1. *Rebuke not an Elder*—) *What needed a Bishop*, saith he, *such a caveat given him in rebuking an Elder* (the Ministeriall *Elder*, *Epiphanius*, it seemes, understood the place of) *if so he were not above, and had Authority over him.*

* Οἱ ἐν χώραις ἐπίσκοποι, *Socrat. in ep. i.c. Præfecti. Vid. Suid. in Verb.* Ἐπίσκοπος—*ad quem dilecta & summa negotii referebatur. Cic. ad Att. l.* 7. *c.* 11.

26. Yet further, *This* still say they, bespeaks at most but onely some kinde of *Parochiall Bishops*, or *Pastors*, ruling each within the *precincts* of his owne *particular parish*: and so the word *Parochia* or *parish* is commonly used by Classique Writers. *Answ.* Besides that, this is nothing to the *Jurisdictive power* of *one* above the *rest*, for which yet do I chiefely plead, and which might well be before any such *Division* made of *Parishes*: What was *Rome*, or *Smyrna*, or *Antioch*, *meere parishes*? So *great*

† *Vid. Pol. Virgil. de Inveni. Rerum. l. 4. c. 9. Clem. Rom. in Epitom. vita B. Petr. &c.*

* *multitudes* of people in every of those *Cities*, with the many *Wards* and severall *Divisions* in each, as questionlesse there was, and all *shut up*, will they say, within the *limits* of *one single parish*; But on the other hand, if the *parishes* were *many*, *respectively* belonging to them, then it followes that the *persons* forenamed were true *Bishops*, as *presiding* there over the rest, (For and thence *surely* bare they the name of the *place* each where *particularly* among the *rest*,) in their severall *places*.

27 Again, who so ignorant, as not to know how an *usage* of the word παροικία then, *Can. Apost. c.* 14. *Constit. l.* 8. *c.* 1 at leastwise in *short-processe* of time afterwards, was according to *both acceptions*, and did signifie as well a *Diocese* as a *Parish*; Ἕκαστον ἐπίσκοπον ἐξουσίαν ἔχειν αὐτῆς παροικίας, καὶ τόπους τῆς χώρας τῆς ὑπ' αὐτῆς πόλιν — *&c. Concil. Antioch. c.* 9. *Ancyr. c.* 13. 18. Once for all. See *Capitul. Carol. Magn. & Lodov. c.* 6. 164, *&c.* Where you have *both* put together into one and the *same Canon*, *nullus Episcoporum vel Presbyterorum* [illegible] *rochi*

rochiam alterius invadat: *Let none either Bishop or Presbyter incroach upon the confines of anothers parish.*

28. Once more, and then you will have in the full *Summe* of their *Replies* here: What though certaine *particular persons* endued with *just power* and *command* over the rest of the *Clergie*, might be evinc'd and clearly, as so, made good from *approved History*; yet were they, say they, but of *occasionall Institution*, onely set up for the *beter ordering* and and *regulating* of *Church-affaires* in their *Synodall Conventions*, and so *removeable* at pleasure, and the power by *turnes communicable* to some other. *Ans.* It were a pretty shift this, could they make it out by helpe of any warrantable *Authority*. Indeed Saint *Ambrose* in *Ephes. c.* 4. informes us concerning the *Institution* of *Bishops* about the *primitive times*; *Quòd ordo, non meritum creabat Episcopum—— ut recedente uno sequens ei (Presbyter) succederet*: A *course* much different from ours now adays, and quickly altered (yea *before* Saint *Ambrose* his time,) for avoidance of speciall incon-

veniences following upon such *successive Prælations, prospiciente Concilio*, as he there speaks, the *Nicene* it is hee points at, *Can.* 4. But howbeit, Saint *Ambrose* saith not, as he should to their *purpose*, that the persons *preferred* on this wise were meerely *Arbitrary* in their *Continuance*, and not for *terme* of life: The *recession* hee speaks of was doubtlesse a *recession* by *death*, and so much *Story* assures us of concerning the *persons* particularly under *debate*, that they held their places of *Government* in the Church *unchangeably*, not quitting them till *death*, the glorious death of *Martyrdome*.

3um. *That power which the meere Presbyterie of Themselves and Authoritively never did nor could they, at least-wise were not permitted to exercise in the Church, during the Apostles times, is doubtlesse in the Prelaticall usage of it according to Apostolique Institution.*

But power of Ordination and Jurisdiction the meere Presbyterie of of themselves, and Authoritively never

ver did, nor could they; at leaſtwiſe were not permitted——&c.

Ergo——

29. *Power of Ordination and Juriſdiction the meere Presbytery of themſelves did never exerciſe*—) Elſe let the *Gain-ſayers* ſhew it by any *Inſtance*, (and it is but their owne *uſuall manner* of *plea*, *Thus*, unpon like occaſion) brought from *Scripture*: For *Ordination*, that place 1 *Tim.* 4. *ver.* 14. *Neglect not the gift which is in thee, that was given thee by propheſie with the laying on the hands of the Presbytery*, proves nothing at all, if compared with 2 *Tim.* 1. *verſe* 8. where Saint *Paul* aſſumes to himſelfe a *principall hand* at leaſt in the *worke*; *wherefore I put thee in remembrance that thou ſtirre up the Gift which is in thee by the laying on of my hands*, Διὰ τῆς ἐπιθέσεως τῶν χειρῶν, not, μετὰ, as before 1 *Tim.* 4. *By*, not, *with*; the *one* noting a *bare concurrence* in the *Presbytery*, the *other* ſome *principality* of *cauſation*, or *ſpeciall influence* upon the *worke*, in the *Biſhop*: And to this purpoſe are the Apoſtles *Injunctions* every where, as may be obſerved, *perſonally reſtrictive*, *lay*

(*Thou*) *ſuddenly hands on no man*, 1 *Tim.* 3. *v.* 22. *For this cauſe left I Thee in Creet, that* (*Thou*) *ſhouldſt ſet in Order, and ordain Elders*—*&c. Tit.* 1. *v.* 5. So farre that when as awhile afterwards, through an unwarrantable *Cuſtome* crept in, the *Preſbytery* of *themſelves* without *Commiſſion* firſt obtained from the *Biſhop*, had begun to *uſurpe* upon the *ſaid Power*, the *Councel* of *Ancyra* by a *Decree* fram'd on purpoſe quickly *interpoſed* againſt ſuch doings, *Concil. Ancyr. c.* 12. *Antiochen. c.* 10.

30. And ſurely not without great *Reaſon* (granting the *Hypotheſis* of the *Argument* true) ſince alter but the *Preſcript* or *Method* of ſome *Inſtitution*, (eſpecially as to the *matter* and *Perſons* concerned in it) and the *Inſtitution* it ſelfe (probably) muſt needs become *ineffectuall* to a compaſſing of that *end* for which it was intended, the *validity* of ſuch *outward duties* depending evermore mainly upon an exact *obſervance* of ſome *prime Circumſtances* there enjoyned: *Let the children of Iſrael*, ſaith God to *Moſes*, Numb. 9. *keep the Paſſeover in the appointed*

appointed season— according to all the Rites and Ceremonies thereof shall ye keep it, v.2,3. God who hath *ordained* and freely made *choice* of such a *meanes*, willeth in all likelihood it should be used, (*ordinarily*, and *cases* of * *necessity* excepted Ἄτινα ὁ λογίζεται ὁ θεὸς εἰς ἁμαρτίαν τῶν παραβαινόντων, διὰ ᾗ ἐν αὐτοις συμβεβηκυίαν ἀνάγκην, *Justin. Mart. Resp. ad Orthodox.* 24.) after *such* or *such* a *manner* as he hath *appointed*, or not *at all*; whence comes it that, as anciently for certaine the *power* of *Ordination* rested thus ever chiefely in the hands of some *one*, the *Bishop*; * *Hieron. Ep. ad Evagr.* * *Chrysost. in* 1 *Tim.* 3. *Hom.* 11. *&c.* So *boni ordinis Causâ* at least, or *propter ἐυλαξίαν Ecclesiasticam*, as they speak, the *Lutheran* Churches have still their *Super-intendents*, *i. e.* in other phrase *Bishops*, anent S. *Hieroms* & S. *Austins* Interpretation of the word long sithence; *Hierom. ubi Suprà. Aug. de Civ. Dei. li.* 19. *c.* 19.

* *Apud Alexandr. in in Ægypto si desit Episcopus, consecrat Presbyter, Augustt. Qu. in V. & N. Test. c.* 24. *Consignat. Ambros. in Ephes.* 4.

* *Quid facit excepta ordinatione Episcopus quod non facit Presbyter. Hieron.*

* ὁ πολὺ μᾶσον, ᾗ γὰρ χειροτονίαν μονὴν. &c. *Chrys.*

31. Next for the *Jurisdictive part*, no better *effect* than the *former* concerning *Ordination*, workes that place, 1 *Cor.* 3. *v.* 4, 5. where the *Presbyterie* (for of them

them I understand it) gathered together, practise a *power* of *Excommunicating* the *incestuous person*; They *excommunicate* him I know; but they did it (as was said before) *Ministerially*, and with *dependance* on the Apostles *Authority*; So as in short then, both *powers*, as well this of *Jurisdiction*, as the other of *Ordination*, *principally* appertained to the Apostles for their *times*, and by their *Example* to the *Bishops* after them.

32. And therefore (by the way) must *Hierome* and *Chrysostome* in those *exceptive Clauses* premised, where they make *Ordination* the *signall* and onely *proper note* of *Episcopacy*, be construed as using the word in a more *Comprehensive Latitude* of signification, including the **whole Interest* of *Power* the Bishop had Καθεξοχήν, both *Ordinative* and *Jurisdictive* in the Church, (for and the *words*, χειροτονεῖν, *Ordinare*, used by either, will well beare it, as I shall have occasion to shew more hereafter, *Quest.* 8. *n.* 8, 9.) Saint *Paul* I am sure, defining the *just limits* of the *Episcopall Office* puts them together, 1 *Tim.* 5. *v.* 19, 22.

* *Intellexit ibi Hieronymus per ordinationem, non potestatem consecrandi sed collationem sacrorum Ordinum, sed potestatem Oeconomicã Ordinandi Ecclesiæ ritus, & regulandi, &c. Marsil. Patan. Defens. pac. p. 2. c. 15.*

Tit. 1. *v.* 8. Nor is it likely that what the Apostles by the *guidance* of Gods *Spirit* had thus conjoyn'd, the Fathers fore-cited, *They* or *any*, would goe about to *dissever*, or but verbally (if understood aright) report it to a contrary *sence*, which they could not but well know was the *constant practise* of the *Church* long before their times. The 19. Canon of the first Councell of *Arles* is to this effect *indefinitely* universall, *Ut Presbyteri sine conscientiâ Episcoporum nihil faciant*; that *the Presbyters presume not to attempt ought in Church businesse, without the allowance of their Bishops.*

Μηδεὶς χωρὶς ἐπισκόπου τι πρασσέτω ἢ ἀναγινωσκέτω ἐν ἐκκλησίᾳ. Ignat. in ep. ad Smyrnæn. ad Magnes. Vid. Constit. Apost. l. 2. c. 27, 31, &c.

33. *Neither could they or at leastwise were not permitted.*) The *power* it selfe either way, whether *Communicably* inherent in the whole *Presbytery*, as flowing from one & the *same specificall Order*, (onely distinguishable *secundum gradus*, by some *new degree* of perfection *Intensively* or *Extensively* super-added) *common* to *both*, and *joyntly* conferred upon them by Christ in that his *last Legacy*, *Joh.* 20. *verse* 22, 23. *as so me*; or whether diversified with the *Order* in *relation*

to

to the foresaid *speciall Acts* of *Ordination* and *Iurisdiction*, shadowed forth, say they, in that *Originall distinction* to be found betwixt the *Apostles* and the 70, as *others*, both of eminency in the *Schools*, doe hold; *i. e.* in other *termes*, whether there bee *different* τάξεις, or βάθμοι here conceiveable; (And * *this* now againe, together with the * *Supercilious fastuous* demeanour of some in place, τυραννικὴ παρρησία, as *Greg. Naz.* speaks: Their withall * *ingrossing* to *themselves* the *whole power* in *Church-affaires*, without the *assistance* of their *Presbyters*, is another thing that divers of the *Fathers* may seem in some *doubtfull Passages* of theirs to have scrupled at, not in any wise the *truth* of *Episcopall prehemінence* or *superiority* in *Station*; which every where, even in those *very passages* they clearly grant.) The *power* it selfe, I say, one way or other, at present I dispute not, but onely the *externall lawfull exercise* of such *power*, (the way * *Cusanus* here took in *stating* the *poynt*;) now at length upon *reason* to be given in the *subsequent Argument*, begun to bee *restrain'd* and made over καθ' ὑπεροχὴν,

* *Episcopi & Presbyteri una Ordinatio est—— Ambr. in 1 Tim. 3. Unus penè gradus— Hier. & Primas. lb. Aug. Qu. ex utroque Test. l. 4. c. 161.*

* *Episcopi sacerdotes se esse noverint, non Dominos. Hieron. ep. ad Nepotian.*

* *Et in communi debere regere Ecclesiam. Comment. in Tit. cap. 1, &c.*

* *Nic. Cusan. de Concord. Catholic. l. 2. c. 13.*

to *one*, which as hitherto lay in *common* among them, practiſable moſt where, as hath been ſaid, by the yet ſurviving *Apoſtles*.

34. That this was ſo, why otherwiſe I would faine know were the ſo oft mentioned *Timothy* and *Titus* deputed unto the *Churches* of *Epheſus* and *Creet*, with *ſpeciall Authority* from St *Paul* to this very purpoſe, 1 *Tim.* 3. *Tit. c.* 1. *v.* 5. ſince for *Presbyters* ſurely, now after the *Apoſtles* ſo long *abode* in perſon among them, and his having *planted* a *Church* eyther where, there wanted not ſtore of *them* already.

35. For ſome *greater grace* or *countenance* of the buſineſſe, They'le ſay, Not ſo neither: For beſides that a bare *Commiſſion* from Saint *Paul* directed to the *Presbyterie* there already reſident, would have ſerv'd the turne, (and ſome ſuch courſe, I ſay, the Apoſtles ſometimes muſt neceſſarily have taken, becauſe in ſo *numerous a plantation* of the Goſpell ſtreight in *different remote places*, they could not upon all occaſions, either *They*, or

or their *Legates* bee every where *ready* at hand.) That's but a *reason* of their owne coyning, and therefore say I with as good or better, considering both the *practise* of the Apostles *themselves*, and then of those who next after them manag'd the *affaires* of the *Church*, and without all peradventure best *knew* the *mindes* of their *predecessors*, it was to *exemplifie* and *settle* there, (and *every where*) such a *particular forme* of *Government* ere his *departure* out of this *world*, now at hand, as himself professeth, 1 *Tim.* 4. *v.* 6.

36. Concerning *other* matters of *Church-Discipline*, wee finde he did thus, 1 *Cor.* 4. *v.* 17. *ch.* 7. *v.* 17. *So teach I*— and, *So ordain I in all Churches, &c.* nor is it likely hee should here vary from the *accustomed Method* of his proceedings; But and therefore, *Ab Apostolis instituti sunt in Ecclesiis Episcopi successores eorum*, saith *Irenæus* plainly, *l.* 3. *c.* 3. *l.* 4. *c.* 4. (*Succession* in Office it is we speak of, not in *Time* or *Doctrine*, or other common *respects*, which none will deny to the *Presbyterie* also, but that's not the *point*.)

Again,

Againe, *Apud nos Apostolorum locum Episcopi tenent, Hieron. ep. ad Marcell. Vicariâ ordinatione, Cypr. ep. 75. Filii eorundem, Aug. in Psal. 45. v. 16.* Where the 3. *latter* cannot be otherwise understood than as speaking of *true Prelaticall Bishops*, nor consequently the *first*; And to remove all doubtings, the foresaid *Irenæus* a little after, *l. 3. c. 14.* cleerely distinguisheth betwixt *Bishops* and *Presbyters*, * *Convocatis Episcopis & Presbyteris*--&c. saith he, paraphrasing on that *passage* of Scripture, *Acts 20 v. 17.* A *difference* in the *Functions*, it seems, even *then*, the Apostles yet *living* (some where and in *some places* at least-wise, as I said) he knew well enough, howbeit elsewhere he commonly *confounds* the *appellations*; yea further againe, treating of the same *Argument*, concerning a *succession* in *Church-government*, *l. 4. c. 45.* he delivers, as he tels us, what he had received in this *particular*, upon *good Authority*, and but at 3d *hand* from the mouth of the Apostles, *Quemadmodum audierat à quodam Presbytero, qui audierat ab his qui Apostolum viderant,——Seniorem Apostolorum Discipulum*, He records him to have

* *Convocatis Episcopis & Presbyteris qui erant ab Epheso & reliquis proximis civitatibus &c.*

have been, *c.* 22. some ancient *Disciple* or *Follower* of the Apostles.

Aum. *That Forme of Government which makes most for the Preventing and Composing of Church-differences, is* (Cæteris paribus) *to bee preferred before all others.*

But Prelaticall Government, or the Government of one in chiefe, serveth best for the preventing and——

Ergo——

37. *That Forme of Government which best serves for the preventing and compos*—] St *Hierom.* in his *Comment. in Tit.* 1. (whom they of the *adverse party* do here most relie on, and whose *Authority* yet at worst, I might, if need were, sufficiently counterpoize with the *Authority* of *Ephananius* his equall for *time*, and *direct opposite* in the present *Argument*, *Hæres.* 75) fetcheth thence the *Rise* & *first beginning* of *Episcopall prelation* in the Church, alluding to that *passage* of the Apostle, 1 *Cor.* 1. *v.* 11. *For it hath been declared unto me of you my Brethren, that there are contentions among you*,—*&c.*

* *Olim idem erat Episcopus quod Presbyter, & antequam Diaboli instinctu studia & Schismata in Eccleſiâ fierent, &c.*

38. I

38. I presse not the *Argument* in the *Fathers misconceived* sense, as *relating* to his *owne times*, but in the *true*, and as (comparing this *passage* with divers others elsewhere, particularly in *Ep. ad Evagr.* where speaking of such *Church-divisions*, he * straight inferreth the *Constitution* of *Bishops* successively in *Alexandria*, beginning at S. *Mark*; *Nam et Alexandriæ à Marco Evangelistâ usq;--&c.*) he certainly meant it, of the times *forepassed* and *gone*, which this way also againe casteth the *Origen* of *Episcopacy* upon the Apostles: For since *divisions* were already begun in the *Church*, it cannot be imagined they in wisdome should not forthwith ere their *departure* hence, have been as carefull of applying such a *Soveraign Remedy* as their *Successors* afterwards were, or that indeed the *Father* should conceive otherwise.

* *Iacobus Cognomento Iustus post passionem Domini statim ab Apostolis Hierosolym. Episcopus ordinatus; Hieronym. in Catalog. Script Eccles. c. 2.*

39. *Consuetudo* with S. *Hierom* there in the place prealledged, *Ex Comment. supra. Tit.* 1. which so strenuously & unanswerably, as they think, they inculcate upon us, *Noverint Episcopi se magis consue-*

tudine quàm dispositionis Dominicæ veritate Presbyteris esse majores, &c. is no more in truth then *Apostolica Traditio*, an *Apostolike Tradition* or *Ordinance*, brought in by *them* the Apostles occasionally, and after some short *processe* of time, but not injoyned by any *immediate* or *expresse command* of *Christ*, according to that of S. *Paul* in the case of *Marriage*, 1 *Cor.* 7. *This speak I*, (saith he, giving his judgment thereupon) *and not of commandment*, v. 6. as contrariwise, *unto the unmarried I command, yet not I, but the Lord*, v. 10. And in this sense the said *Hieronym in Ep. ad Evagr. sub fine*, more clearly interprets himselfe, where treating of the *originall distinction* betwixt *Bishops*, *Presbyters*, and *Deacons*, in the *Church*, derivable from that *Platform* of *Hierarchicall* Government under the *Law*, consisting of an high *Priest*, *Priests*, and *Levites*, *Ut Scimus*, quoth he, *Apostolicas Traditiones sumptas de veteri Testamento*, --&c.

* Μία γὰρ ἐπὶ πολλῶν ἡ ἱερεῖται λάξις, ξῆλος ὃ λοῖς πολλοῖς παρέλθει τὸ χεῖρον, ὃ ἐρεῦσι—&c. *Trismegist. pimand. c.* 11

40. But now for the *minor proposition* and in *confirmation* thereof, we finde [illegible] to be thus in all *affaires*, and upon all *occasions*; The nearer things grow to an * [illegible]

nity

nity every where, the further off are they from a wasting *division*: therefore, *Imperator unus, Judex unus Provinciæ, in navi unus gubernator, in Domo unus Dominus, &c.* as the same S. *Hierome* elsewhere pleading for *Episcopall Jurisdiction* in the *Church*, or *Superiority* of one over the rest there: When *Moses* by *Jethro's* advice, *Exod.* 18. had for his greater ease, divided the burden of *publike affaires* among the seaventy *chosen Elders*, in case they could not, or should not at any time *agree*, he reserves himselfe as the *ultimate Judicatory*, whereto they might resort for the closing up all *Controversies*; And as the *ground* then of *Iethro's counsell*, and *Moses* his *alteration* made thereupon in the *mannage* of *common affaires*, was *occasionall*, (the *importable burthen* which before lay on *Moses* shoulders alone, v. 18.) yet was it not effected without Gods *speciall appointment* or *command*, v. 23. So here the occasion of setting up *Bishops*, some with *power* above the rest, were *divisions* sprung up in the *Church*; howbeit, neither were they set up, it may well be thought, without the particular direction of Gods *Spirit*

* *Ep. ad Rustic.* 2dâ.

* *Visum enim & hoc est Spiritui sancto ut inter Presbyteros, &c.* --*Buc. de Regn. Christi. l.* 2. *c.* 12.

rit working in the Apoſtles, and inclining them thereunto, as the likelieſt remedy in all reaſon againſt ſuch diviſions.

Such Form of Government as commeth up neareſt to the Proto-type, or firſt pattern of Gods owne framing, is by warrantable Analogie of Scripture, and from their owne Principles chiefly to be imbraced in the Church:-(For, and thus argue they in maintenance of the Presbyteriall Government, by making Paſtors anſwerable to the Prieſts under the Law, Lay-Elders to their Lay, Deacons to their Levites, their Conſiſtoriall Seigniories to the Jewiſh Sanhedrim,--&c.)

5um. & eſt ad hominem.

But Prelaticall Government or the Government of the Church By Biſhops, Miniſters, and Deacons, &c. commeth neareſt to the Proto-type, or firſt——

Ergo,——

41. *Prelaticall Government, or the Government by Biſhops, Miniſters,——&c.* Among the *Jews*, to whom the *Almigh* had himſelfe preſcribed a *particu*

ſet Forme of *Government* in the Church, and according to this *firſt Foundation* of *Church-Diſcipline* there laid, with a certaine eye *thereupon*, it is probable (as *Hierome* fore-cited in his *Ep.ad Evagr.*) Chriſt afterwards *framed* and *ſetled* the *Superſtructure* of his *Goſpell-Government*: Beſides the *High Prieſt* there, who was *univerſally* over the reſt of the *Hierarchy*, (Archbiſhop you may ſtile him) partly for *Orders* ſake, and partly as a *Type* of Chriſt to come; they had moreover their ſecond *High Prieſts*; 2 *King.*23.*v.*4. *c.*25.*v.*18. * *Chiefe of the Prieſts and Levites*, 1 *Chron.*24.*v.*5, 6. (Ἐπισκόπους they alſo then called them, *Num.*4.*v.*16. *Neh.* 11.*v.*22.) *Biſhops* with us; Their *inferiour* ſort of *Prieſts* ſuting with our *ordinary Miniſters*, their *Levites* with our *Deacons*, their *Colledge of Prophets*, 2 *King.*2. *v.*3.5.*c.*6.*v.*1.*c.*22.*v.*14. with our *Cathedrals*; *anſwerable* theſe to thoſe * συνέδρια, or *locall Presbyteries*, conſiſting of *Biſhops*, *Prieſts* and *Deacons*, together of ſo ſolemn uſe in the *Primitive times*, and had *thence* queſtionleſſe, as thoſe againe from *Apoſtolike practiſe Act.*25.*v.*4,6.*c.*21.*v.*8. the *immediate riſe* or *ground* of a firſt Inſtitution.

* *Qui nunc pabantur principes ſacerdotum, nunc Epiſcopi nominantur; Iſid. Hiſpal. de offic. l.2.c.7.*

* *Conſtit. Ap.l.2.c.28. 47. Ign. & Cypr. in ep. Paſſim.* Βουλὴ Ἐκκλησίας, *Orig. Contr. Celſ. l.3. Ordinis Conſeſſus. Tert. Cœtus Presbyterorum. Hieron. &c.*

42. And here have they then (could they ſee wood from trees) the beſt and trueſt *patterne* of *Presbyteriall Government* (ſince they are ſo taken with it) to be found in all *Antiquity*, the *Bishop* joyned with his *Presbyters* in the diſpatch of *Eccleſiaſticall Affairs*, *ut Epiſcopus nullius cauſam audiat, abſque preſentiâ clericorum ſuorum, Concil. Carthag. 4. c. 23.* which verie thing doth the *placing* anciently of *Biſhops* and *Canons houſes* with us, cloſe to the *Cathedral* each where, ſtil beſpeak, according to an *Ordinance* framed therefore and on purpoſe, *Vbi Supra. c. 26.* reviv'd afterwards by *Egbert.* Archiep. *Ebor. rac. Conſtit. 45.* namely, their readier and more *expedite mutuall advice* in ſuch *Tranſactions.*

43. This and what more might be argued in defence of *Prelaticall Government*, or *Church-Government* by *one* [illegible] *chief* (call him what you pleaſe, Προεστῶτα, προηγούμενον, Ἐπίσκοπον, the *name* I contend not for) is not to be underſtood as ſpoken of a *Monarchicall exercíſe* of the ſame. Some will be apt to ſay, it ſavoureth too much

much of that τύφος ἐξουσίας κοσμικῆς, condemned in *Bishops*, *Concil. Eph. c.*8. and yet whether they of the *opposite* party do not here tread down the *Bishops* formerly supposed *pride*, with *another* as great, or greater *pride*; nay further, prove not guilty of that φιλοπρωτείας censured by Saint *John*, 3 *Joh.* v.9. as much as they with whom they so hotly contend about it, I spare to censure. Or secondly, in vindication of their wonted *Titles*, *Reall* or *Nominall*, (though I see not in true reason, what *title* of honour may bee thought too high for *them* whom the *Spirit* of God its selfe, *Rev.*8.v.24. hath dignified with the glorious compellation of *Angells*, ὡς μιμήσεως τῆς πρὸς Ἀγγέλων ὑποφητικῆς ἱδιότητος, *Dionys. Areopag.* περὶ ἐκκλησ. ἱεραρχ. *c.*12.) Or lastly, in maintenance of their *persons*, if peccant and liable to *just censure*, (as indeed, who is not? *Homines sumus*, *non Dij*, and besides, Ἄλλο μὲν τοί ἐστι τὸ πρᾶγμα, ἄλλο δ' ὁ λόγος μελιῶν, saith *Isidore Peluſiota*, *l.*2. *Ep.*52.) But onely in defence of the *precisely*, and *truly Primitive Authority*, maintained thus, and to this *height* in every *particular* long since by that worthy Instrument of the *Chur-*

ches Reformation, Martin Bucer, De Regn. Christ. l. 2. c. 12.

44. What the Apostles first *exemplarily* practised *themselves*, then afterwards left it to others of their appointment, and what they thus did, they did it (let me adde) either from the Spirit *immediately*, 1 Cor. 7. v. 10. or at leastwise *agreeably* to the *dictates* of Gods Spirit, v. 12. *Coll.* with. v. 40. Some things *extraordiry*, 1 *Cor.* 14. *v.* 29, 30. *Jam.* 5. *v.* 19. some *ordinary*, but *temporarie*, *Act.* 15. *v.* 28. 29. 1 *Tim.* 5. *v.* 9. and some for *continuance*, as this haply among the rest. The *Church* of *Christ* hath *generally received* and *constantly maintained* in all Ages, which if both put together, doth some way *tant-amount*, and comes closely up to a *jus Divinum*, cannot but seem harsh in us utterly to abolish and take away; *Pædo-Baptisme*, a *keeping Sabbath* on the day we Christians do, *stand* or *fall*, in a manner, upon the same bottom; *Apostolique Tradition* namely, back'd with a *perpetuall* and *generall practise* of the *Church*, which yet are we by the Apostles advice to *hold fast*, 1 *Thes.* 2. κρατεῖν, even to the uttermost of our *power*. 45. And

* *Id verius quod prius, id prius, quod ab initio: Ab initio id quod ab Apostolis; Id ab Apostolis traditum, quod apud Ecclesias Apostolorum fuerit sacrosanctum. Tertul. Cont. Marcion. l. 4. c. 5.*

45. And to conclude, be the worst imagined, it was a grosse over-sight of that *Vine-dresser* in *Gellius*, who instead of *pruning* the trees, and *lopping* off only some superfluous branches or other, *Fructeta atq; virgulta simul omnia convellit*, made short worke of it, and cut up *branch* and *root* together; *Certè meritò reprehendendi sunt, qui odio abusuum in his ordinibus & dignitatibus, universum hunc ordinem quem Hierarchicon appellant, ut nervum Antichristi, sublatum volunt*; Cassan. Consult. Artic. 14.

OF

Of Ruling LAY-PRESBYTERS.

THE *Government* of Christs Church by *Lay-Presbyters* joyned to the *Pastors*, hath of late been much insisted upon, greatly pressed and indeavoured on all hands, --*Hoc Ithacus velit & magno mercentur Atridæ*; where this *mixed form* of *Government* first drew breath in forraign parts, how it came over, and by what means it received *countenance* and *entertainment* here, I leave to others to enquire after; but that such a *party-coloured coat*, such a *Linsie-woolsey garment* is no fit weare for the *Spouse* of Christ, (nor shalt thou *plow with an Oxe and an Asse* together, as it there followeth, *Deut.* 22. *verse* 10.) a *Government* this neither lawfull nor necessary

ceſſary in his Church, *one* or *both*, I thus evince it.

That Government which hath no expreſſe clear teſtimony in Gods Word, or but ſome neceſſary deduction thence to ground upon, is not of Divine Inſtitution, nor by their own Rules to be received in the Church, but rather held as Antichriſtian. Arg. 1um.

But the Government by Ruling Lay-Presbyters hath no expreſſe cleare teſtimony in Gods Word, or but ſome neceſſary deduction thence.——

Ergo——

2. *The Government by Ruling Lay-Presbyters hath no expreſſe clear teſtimony in Gods Word, or but ſome neceſſary deduction thence.*——) Let the places be examined they moſt confide in, *Rom.* 12. *v.* 8. 1 *Cor.* 12. *v.* 28. 1 *Tim.* 1. *v.* 17. Firſt, the places alledged (the former two to chooſe, be but uncertain generall ones, and which no wayes (though ne're ſo induſtriouſly wrought and fitted by the diverſity of *Expoſitions*) cloſely come up as they ought, to the *cauſe* in hand:

Strange

Strange to me, that in a *point* of ſo *high concernment*, as where both *Church* and *State* are mainly intereſſed, wiſe men ſhould offer to build upon ſo weak and ſandy a * *foundation*.

* *Fundamenta ſic ſunt facienda, uti fodiantur— ad ſolidum, & in ſolido, quantum ex amplitudine operis pro ratione videatur, Craſſitudine ampliore quàm parietum qui ſupra terram ſunt futuri Vitruv. l.1. c.5.*

3. But then *ad partes*, *He that ruleth with diligence*, *Rom.12.v.5. i.e.* ſay I the *Civill Magiſtrate*; for if you marke, the Apoſtle having in the *beginning* of this *verſe*, joyned to the two immediately precedent, gone through with *Church-Offices*, he ſtrikes out here into an enumeration of generall and common *Duties*.

4. Or againe, he probably intreats there, not altogether of *different Functions* or *Offices*, (*ſubjectively* different, I meane) but moreover of the *diverſitie* of *ſpirituall gifts* co-incident in ſame perſon; In the ſixth *ver.* where he entereth upon an enumeration, he plainely nameth *gifts*.

5. So for the 1 *Cor.12.v.28. God hath ſet ſome in the Church, firſt Apoſtles, ſecondly Prophets,—then gifts in healing helps*

helps, Governments,——&c. Diversitie of *Gifts* is the very subject of his discourse in this *Chapter*, *ver.*1. The Apostle here too withall, you may observe, useth the *Abstract*, Ἀντιλήψεις, χυβερνήσεις thereby intimating (as 'twere) some such difference, not of *stations* or *Offices*, but of *spirituall endowments*; whence further upon an exact *recapitulation* had in the *Concrete* of the said *Church-Administrations*, *ver.*29. 30. he leaveth out that of *Helps* and *Governments*, as being onely certaine usefull *appendants* (it may bee) to the fore-going *Offices*, and so *comprised* under them.

6. Or secondly; grant the *words* import a distinction of *personally different Offices*, like as that of *Apostles*, *Prophets*, and *Teachers*, there also mentioned, doth: What then? Are therefore *Lay-Elders* straight the *men*? Or, must they necessarily be the *persons* understood among all others? Why not rather *Deacons*, say I, if guesses may have place, who were plainly taken in, we read, *Acts* 6. *v.* 1.2. as **Helps* to the Apostles in their worke of *ministring* to the *Saints*; and had

* Εγω ὁ Διάκονος τῆ Επισκόπε αχολ χ ὁ φθαλμός, χ στόμα ὡσπερ χ ἰδιος τε μωσεῖ ὑπηρέτης. *Constit. Apost. l.*2. *c.*44. *Opitulationes*,—*ut Titui Apostolo vel Archidiaconi Episcopi &c. Gloss. Interlin.*

had moreover, together with and under the *Presbyters, power* queſtionleſſe in the *Rule* or *Government* of the Church; Elſe neither would S. *Paul*, 1 *Tim.* 3. *v.* 12. have ſo carefully as he doth, required in them before their *admiſſion*, a skill of *governing their own houſes well*, but only in order (coll. it with *v.* 4, & 5.) to their *Government* afterwards of *Church-Affaires*.

7. And by this further without more adoe, to omit diverſe other not improbable *Conſtructions*, which have and might be well made uſe of, you have in the *third place* an *Anſwer* unto that 1 *Tim.* 5. *v.* 17. *Let the Elders that rule well be accounted worthy of double honour, eſpecially they who labour in the Word and Doctrine*; The *Ruling* and the *Labouring Elder* beſpeak but one and the *ſame ſubject*, in whom theſe ſeverall *gifts* or *abilities* of *teaching* and of *governing*, do ſomtimes haply *concurre*, and it is to bee wiſhed they alwayes did, for the good and benefit of Gods people; Every true *Miniſter*, ſpecially if called to ſome more *eminent place* or *ſtation*, for the exerciſe

of

of his *Ministery, Virtute officii,* ought to be thus qualified.

8. Where if he shall discharge his duty *sufficiently well* in *both* respects, he is worthy of *double honour, Officii & Doctrinæ,* saith S. *Hierome:* Or againe, *double,* that is, in plainer language, *great* * *honour; for your shame you shall have double, and for*--- *Isa.61.v.7.Ier.* 16.18.

——ὥτασε δύσαυχον δίδυμον,
Μαλοσυνᾶς. *Pind. Olymp. od.6.*

At gemina & mammosa Ceres,-Lucr. l. 4. *h.e.plena,ampla,Turneb. Adverſ.l.*27.*c.*35. which by the way, for that *maintenance* is a *chefe part* of the *honour* here injoyned, *v.* 18. if their *Lay-Presbyters* shall chance to challenge it (as granting them a *being* in vertue of this *Text,* they may, and who can promise but they will;) *væ victis* as so, woe to the poore overburdened *Parochians,* whose *charge* hereby must needs be greatly *multiplied,* and *increased.*

* Τίμιος μὲν ὁ μισθὸν δίκαιον, ὁ δὲ μηδ' ἐπιτρέπων τοῖς ἀδικοῦσιν ἀδικεῖν, πλέον, ἢ διπλασίας τιμῆς ἄξιος ἐκεῖνος. *Jul. Misopog.*

9. But

9. But to returne; If over and above, as to that other and more *essentiall part* of his *duty*, conversant about *teaching*, he shall abound, (*Intra ambitum ejusdem Generis*, you must take it, by comparing *Bishops* with *Bishops*, and *Ministers* with *Ministers*,) prove, I say, notably *laborious* and *diligent* in the worke of the *Gospell*, then the μάλιστα seasonably comes in; such an one *especially* is worthy of great, yea, the greatest *honour*; Ἀρχὰς λεκτέον ταύτας ὅσαις ἀποδέδοται, βουλεύσεσθαι τὰ περὶ τίνων, καὶ ἀρχαὶς, καὶ ἐπιτάξαι, καὶ μάλιστα τοῦτο, saith the *Philosopher*, *Pol. l. 4. c. 15.* reckoning up the several *rights*, or *privilegiall duties* incident to *Magistracy*: And will any say because of the μάλιστα here intervening, he speakes not wholly in order to *one* and the *selfe-same* kinde of *Magistrate*? *Vellemus quidem singulis quibusq; Devotissimis Reipub. virtutis multò majora deferre compendia, quàm eorum dignitas postulat, maximè ubi honorem vita commendat*, *Vopisc. in vit. D. Aureliani*: And what? must these *Devotissimi* with the Historian, and in his sense, have needs been persons of *different ranks* or *professions* because of the *maxi-*

mi

ime here inserted and comming between? *Pheu, pheu.*

16. A like place you have for *substance*, *Heb.* 13. *v.* 17. and the Apostle there clearly, and without controversie speaks it by the *preaching Minister*; it cannot otherwise bee understood in a *right coherence* of the termes; *Remember them that have the rule over you, who have spoken unto you the Word of God*; so 1 *Thes.* 5. *v.* 12. *Know them which labour among you, and are over you in the Lord, and admonish you*: Κοπιῶντας and Προϊσταμένους, are the *words* againe.

11. The *Fathers* and generally all the *Antients*, before the *Devisers* of this *new Platforme* of *Church-Government*, have thus understood the *Text* in hand, of *Pastorall Elders* altogether, S. *Ambrose* (for one) among the rest, whose *authoritie* notwithstanding *elsewhere*, they principally rely on: At a word, this which hath been offered, is in effect all the *place* will naturally affoord, what's more, is but *pump't* and *strain'd*; the *Text* made to speake more then haply God

or his holy *Spirit* ever put into it.

12. Thus albeit, as he ſpeaks, a *three-fold cord* is not quickly *broken*, yet is the *force* of their *trelle Argument* drawne from the three forementioned *Texts*, eaſily looſed and diſſolv'd.

13. On the other ſide; ſee *Acts* 15. *v.*23. where you have *Elders* and *Brethren*, (*Elders* of the *Prieſts*, or *Miniſters*, to wit, 2 *King.*19.*v.*2. *Iſai.*37.*v.*21.) and *Brethren* of the *Laity*, ſet as termes *contradiſtinguiſh'd* one from the other. Again, *Acts* 20.*v.*18.28. *Iam.*5.*v.*14. 1 *Pet.* 5.*v.* 1. 2 *Joh.v.* 1. *&c.* in which places with the like (where e're there's mention had of *Elders* in a *Goſpel-ſenſe*) you ſhall finde the *name* all along, no one place I am certaine, beſide thoſe we have examined, but capable of their *deviſed conſtruction*, ſtill *relating* to the *Paſtorall Elder*, or *Teaching Presbyter*, the πρεσβύτερος or *Prieſt*, not improperly ſo *rendred* of ſome, both according to the *Analogy* of the *words* as alſo the *nature* of the *office* they ſuſtain, by ſucceeding in roome of the *Levitical Prieſthood* formerly, *Iſa.*66.*v.*21. as to a

perfor-

performance I mean, of *Gospell-duties.*

14. Therefore so nominated either from the *speciall condition* and *qualitie* of their *office*, which is Πρεσβεύειν, *Now then we are Ambassadours for Christ*, (Πρεσβευομεν) *as if God did beseech you by us*, 2 Cor. 5. v. 20. else from the *age* of the persons, according to that of the Philosopher, *Pol.* 7. *c.* 9. whose advice there it is, Διὰ χρόνου ἀπειρηκέναι—&c. that men of *yeers* and *riper standing* in time be chosen to the *Priesthood*; Thus *Segniors*, *Segneur* elsewhere, *Alderman sive Ealderman* with us, *titles* thence of *prefecture* and *dignity*; *Apud lacædemonios senes appellati, qui summum quendam Magistratum gerebant*, Fenest. *lib.* 2. *cap.* 1.—*Nomen & ætatis mite Senatus habet*, Ovid. Fast.

* Καὶ γὰρ ἦσαν Πρεσβυτέρους καὶ ἄρχοντας, γέροντας ἐκάλουν οἱ παλαιοὶ καλεῖν, *Dyon. Halicarn. Antiq. Rom. l.* 2.

15. And such now in all probability likewise did the Apostles at first make choice of to serve in the *Ministery* of the *Gospel*; whereupon commeth it that Saint *Paul* so excuseth (as 'twere) the *youth* of *Timothie*, *Let no man* (saith he) *despise thy youth*, 1 *Tim.* 4. v. 12. *Hesychius* joynes *both* reasons together, Πρεσβεῖς, γέροντες, ἀρχοντες, πρεσ-

Τὰς τῶ Δημοσθένους ἐνθυμοσάτους, *Suidas.*

* *Hesych. lexic.*

πρεσβυτερίου, &c. A like doth *Isidore Pelusiota, lib. 3. ep. 97.* schooling a certaine *Presbyter* for his loose *irregular behaviour* in divers respects, Πρεσβύτερον τὸ ὕλα, saith he, διὰ τὴν ἡλικίαν, ᾧ καλούμενον διὰ τὴν χειροτονίαν, φασὶ.-&c.

2*dum.* *That forme or manner of Government which without just warrant from the Word, trencheth too closely in the practise of it upon the Ministeriall Function in things wherein it hath no right or Interest, is not to be borne with in the Church.*

But the Forme of Government by Ruling Lay-Elders trencheth too closely in the practise of it upon the Ministeriall Function, &c. (viz. *in point of Excommunication, Ordination, Superintendency, either in all, or some of them.---)*

Ergo——

15. *The Forme of Government by ruling Lay-Elders, trencheth too closely--)* Concerning *Excommunication*, or *power* of the *Keyes formally* and *truly*, (the same be said of other *Ecclesiasticall duties* whatever

resid

residing in the * *Ministery*, the proper subject of it; see *Mat.* 18. *v.* 17, 18. *Tell it unto the Church,---verily I say unto you, whatsoever you shall binde on earth----&c.* The *Church* he there speaks of, is the Church *Representative*, ὁι τῆς Ἐκκλησιάς προεδροι, saith *Theophylact*; the same with those we meet with againe, *Joh.* 20. *v.* 22, 23. the *Apostles* and *Ministers* of the *Church.*

* Λαικοῖς οὐκ ἐπιλείπομεν πράττειν τὰ πρὸς ἱερατικῶν— *Const. Apost. l.* 3. *c.* 10.

16. Our Saviour there, together with the *power* of *binding* and *loosing*, bestoweth on them the *gift* of the *Holy Ghost*, i.e. *Commission* of warrantably and effectually *exercising* their *Ministery*; The *gift* of working *Miracles* it could not be, that they were to waite for by our Saviours appointment, *Luk.* 24. till the day of *Pentecost* afterwards; but it was the *gift* or *power* then of *preaching, baptizing---&c.* with other like *Ministeriall Duties* pertaining to their *Function, Go therefore and teach all Nations, baptizing them---&c. Matth.* 28. *v.* 10. A *power* this no wayes exerciseable in the *ordinary* course, by *Lay-persons* will any sober-headed man affirme; and so neither here the power

of *Excommunication*, both which wee have thus inſeparably by Chriſts owne *Ordinance*, link'd and coupled together.

17. For that Text 1 *Cor.*5.*v.*4. *In the Name of our Lord Ieſus Chriſt, when you be gathered together, that you deliver ſuch an one unto Satan---&c.* where S. *Paul* writing to the Corinthians may ſeem to inlarge the *power* of this *duty* by placing it in the whole *Church*, (*ſubjectively* or not, you muſt note, is the *point*; For as touching its *originall ſeatment* here or there, that's a farther *Quære*, which I ſhall not meddle with, *Hoc eſſet extrà lineas currere*,) yet marke; Though *abſent* in *perſon*, yet his *Authority* is requir'd, as needfull, *v.*3. And at length what they doe, they doe it in *vertue* of his *Spirit*, *v.*4. The *Church* then, *i.e.* ſay I, the *Miniſters* of the *Church* acting here *ſubordinately* to the *Apoſtles Commands*.

18. Or againe, the *Church*, even the *whole Congregation*, *Lay* and *Clergy* did there haply appeare in ſome way of *declarative ſuffrage*, afore or after, ſhewing

ing their *consent* to the *fact*, *this*, of *loosing* and *binding* by name, (for as to a *joynt-concurrent handling*, and *determining* of some kinde of *Church-matters*, *Acts* 15.*v*.22. *c*.21.*v*.18,19. 2 *Cor*.8.*v*.19. *&c*. *I* stand not on it,) but not as doing or performing ought *Authoritatively* in the *very businesse*; On this wise S. *Paul* confessing of himselfe before *Festus* the Governour, *Acts* 26.*v*.10. sheweth how he had been a *persecutor* of the Saints, and had given *sentence* of *death* against them, *i. e. approved* of or *consented* to the sentence of death given against them; For *Iudge* he was none, and he referres more particularly to the death of the blessed Martyr S. *Stephen*, whereto he was *consenting* onely, as himselfe declareth, *c*.22. *v*.20.

19. But thirdly and lasty, what if we say, and it is all the *Text* will necessarily inforce, that this so *weighty* and *solemne* a businesse, was of course to be transacted *before* or in *presence* of the *Congregation*, *Presente & adstante plebe*, *Cypr*. *Ep*. 14. according to that of the Apostle, 1 *Tim*.5. *v*.20, *Them who sin rebuke before all*, *that*

others alſo may feare; And to put the matter out of queſtion, S. *Paul* 1 *Tim.* v. 20. there *excommunicates Hymeneus* and *Alexander*, not ſo much as once naming the *Church*.

20. Concerning *Ordination*, we ſhall no where for certaine finde the *Laiety* under any capacity or conſideration to have concurr'd in a performance of this *duty*; For that place 1 *Tim.* 4. v. 14. *Neglect not the gift which was given thee by prophecy, with the laying on of hands*; Who dare ſay, (taking the word πρεσβυτέριον in the ſenſe it ought, and as it is ordinarily uſed, for ſome *company* or *ſociety* of men, not any *dignity* of *calling*, which * is πρεσβεῖον,) that by *Presbytery* here named, we are to underſtand a *Lay-Elderſhip*; Beſides, and in reaſon, *Nihil dat quod non habet*, perſons of the *Laity* have no ſuch *Miniſteriall power* truly reſiding in them, therefore they cannot give or bequeath it to *another*.

* Πρεσβεῖον ἡ διὰ γῆρας πρεσβύτησις— *Phavorin.* Ὁλι σοὶ Νέστωρ ὁ Θεσσαλὸ πρεσβεῖον, *Dan. in Suſanna Hiſt.* v. 50. *i.e.* τιμὴν τῆς πρεσβυτείας &c. *Conc. Ancyr.* c. 18.

21. For the laſt, that of *Super-intendency*, whereby they make them *morum præfectos* or *Superviſours* of the peo-

ples

ples demeanour; The Apoſtle hath plainely enough, one would think, committed it altogether into the hands of the *Paſtor*, *Acts* 20.*v*.17.28. 1 *Theſſ*.5.*v*.12. 1 *Tim*.3.*v*.2.5. *Heb*.13.*v*.7. *&c.* μνημονεύετε τῶν ἡγουμένων ὑμῶν; Againe, πείθεσθε τοῖς ἡγουμένοις ὑμῶν, *v*. 17. *Obey them* (*the Miniſters*) *that have the rule over you*; A co-aſſiſtance of the *Lay-Elder* in this reſpect, hath no more plea for grounding it in *Sacred Writ*, then that of *Commiſſary*, *Officiall*, *Church-Warden*, &c. under the Title of *Helps* and *Governments*; Grant the one, and the other will follow, each of them alike owing their *riſe* and *firſt-beginnings* to *humane Inſtitution*; And ſuch a *Lay-Elderſhip* now (in effect) was that of certain *Curators* or *Overſeers* in every *Pariſh*, long ſince allowed of by the *Orders* of our *Church*, ſo as they needed not to have ſtriven much about it. *Inſtit. Eliz. c.46

3um.

Such manner of Government as is Originally of Iewiſh Inſtitution, grounded upon reaſons properly ſuting with, and fitted to the Lawes by which the Iewes were then governed, is not to be retained in the Church of Chriſt.

But

But the Government by ruling Lay-Elders is originally of Iewiſh Inſtitution, grounded upon reaſons properly ſuting with, and——

Ergo——

22. *The Government by Ruling Lay-Elders is Originally of Iewiſh Inſtitution, grounded upon reaſons—&c.*) The maine *reaſon* there of joyning *Elders* to the *Prieſts*, (*Synedriall Elders* I ſpeak of, for that there were other kindes of *Elders* alſo, *ſecular Elders*, as I may ſo term them, *Elders* of the *Congregation*, *Lev.* 4. *v.* 15, *Elders* of the *City*, *Deut.* 19. *v.* 12, *Elders* or *Heads* of the *Tribes*, 1 *King*, 8, *v.* 1.) was the *mixt condition* of the *Iudiciall Law* they had to deale with, howbeit of *divine Inſtitution* wholly, and from God; yet in regard of the *drift* and *ſcope* thereof, partly *divine* and partly *humane*, occupied in a *deciſion* of doubts hapning betwixt *God* and *Man*, as likewiſe betwixt *Man* and *Man*, (much after the *nature* of our *Chancery-affairs*, you may conceive of them, ſeated for the moſt part as 'twere *in medio*, betwixt the *Law* on the one hand, and *Conſcience* on the other:)

other:) and accordingly the *Priests* and *Levites*, besides the ordering of the *sanctuary* their *peculiar* taske, 1 *Chron.* 24. *v.*5. 2 *Chron.*34.*v.* 8. had *principally* to doe in *matters* of it appertaining unto God; The *Elders* they in *things* belonging to men, 2 *Chron.* 19.*v.*8,9,10,11. *&c. Moreover in Hierusalem did Iehosaphat set of the Levites, and of the Priests, and of the Fathers of Israel,—And behold Amariath the chiefe Priest, is over you in all matters of the Lord, and Zebadiath for all the Kings matters.*

23. *Principally* I said, and not without *cause*; Else as to some *particulars*, and upon *occasion* they did interfear, and had to deal each *promiscuously* in either, *Deut.*17.*v.*9.*c.*19.*v.*16,17. *Ezra* 10.*v.*15. 16.*&c.* And hence farther came it that their Priests had such an unlimited power on a manner, as they had, in the hearing and determining all kindes of Controversies, whether secular or divine, Τούτοις ἦν, saith *Iosephus*, καὶ τὰ νόμιμα, καὶ τῆς ἄλλων ἐπιτηδευμάτων τῆς ἀκριβῶς ἐπιμέλεια, καὶ γὰρ ἐποπται πάντων καὶ δικασται—Not unlike to that of the *P. Maximus* with the *Romanes*, *Qui*

Contrà Appion. l.2.

Qui pariter Religioni & Reipublicæ præfuit, Alexandr. ab Alex. Gen. Dier. l. 6, c. 8. Or of the *Druides* anciently among the *Gaules, Cæs. in Comment. l. 5.*

24. In briefe, the Jewish *Sanhedrim*, if so at leastwise it be to be understood in those places commonly alledged by them, *Exod.* 18. *v.* 25, 26. *Numb.* 11. *v.* 16, 17. *Deut.* 17. *v.* 8, 9. *c.* 19. *v.* 16, 17. *&c.* was upon the *point* a * *Civill Court*, and had to deale in matters of *Right* or *Title*, yea, of *life* it selfe; Which kinde of power yet in order to such an *universall Cognizance* of different affaires, they will not, I suppose, ascribe to their new erected *Consistories*.

* *Sigon. de Repub. Heb. l. 6. c. 7. Cunæ l. 1. c. 12. l. 2. c. 9.*

4um.

By what right or interest Lay-men may intermeddle in Church-Affairs, by the same Ministers of the Gospell may meddle in Civill.

But Ministers of the Gospell (with them) may not intermeddle in Civill affaires ——

Ergo——

25. *By what Right or Interest Lay-men ma-*

may intermedale in Church-affaires--]whether and how farre the *Goſpell-Miniſter* may meddle in *ſecular matters*, (ſave onely in *Oeconomicall*, with reference to his owne *Family*) by bearing *office* there, I liſt not to examine; At once the leſſe, the * better, I may ſafely ſay, it being ſo much without the verge of their *profeſſion*; *No man that warreth* (ſaith the Apoſtle) *intangleth himſelf with the affairs of this life*, 2 *Tim.*2.*v.*4. Πολίτικὴν ἀρχὴν ἱερωσύνη συνάπτειν, τὸ κλῶδεν δεῖ τὰ δύγκλωσα, *Syneſ. Ep.*57. *Conſtantine* the great certainly was of another mind, when as by ſolemn *Edict* he diſſever'd them, and yet therewithall thought he did the *Clergy* a pleaſure in eaſing them of the *toyle* and *burden*, no *prejudice*, at all, *Euſeb.l.* 10. *c.*7. *Niceph.l.*7.*c.*42.

Vid.Can. Apoſt.c.6. Chaleed.c.3. Charthag. 4.c.15.&c.

26. But this by the way; The *point* I drive at, and whereon reſteth the *ſtreſſe* of my *Argument*, is a right of being *mutually* and *equally* intereſſed on both ſides each in others calling; Since as they ſay, *Eadem via Thebis Athenas ducit & Athenis Thebas*: They are both alike *members materially* of the ſame *Church*, of the

the same *Common-wealth*, though under a different *forme* or notion; And by what reason then they shut the doors against intruders beyond their just *limits*, more on *this* side, then they doe on *that*, (for when all is done *Ecclesiasticall persons* so *properly* called, they cannot make them) *Haruspice opus est, non censore*, I would faine learne, and bee instructed by them.

27. *Foundation* then in *Scripture* old or new, for ought I could ever perceive, they have none that may warrantably uphold this new *Superstructure* of a *Lay-Eldership*; And so far forth at least *ex ore suo*, as I said at beginning, they are cast by their owne *principles*: Where yet withal it is pretty to observe the *unevenness* or rather *inconstancy* of their proceedings; Downe must the *Babel*-building of *Episcopall Hierarchie*: And why? because (say they) having no *plaine* and *evident Text* of *Scripture* to support it: On the other hand, they hasten up with all speed their *Presbyteriall frame* of *Government*, interlaced with *Lay-Elders*, which yet themselves (*some* of them) will ingenu-

ingenuously confesse, hath as little comfort from *Divine Writ* (both alike lying *wrapt up* under a confused *usage* of the severall *termes*, *Bishop* and *Elder*) as the other hath.

28. What they further bring out of *Fathers* and other *ancient Writers*, to underprop their cause, as *Origen Contrà Cels. l. 3. Tertul. Apolog. c. 39. Ambros. in 1 Tim. c. 5. Cyprian, Austin--&c.* Let the places be well examined, either they speak of *Pastor all Elders, Presbyteri, Seniores*, signifying most where the* same as *Sacerdotes* doth, upon the *ground* fore-given, *num.* 14. to wit, that *ripenesse* or *maturity* of yeers commonly requir'd in those, whom at first and in the *nonage* of the *Church*, they admitted to the *Ministeriall Function*; *Præsident probati quiq; Seniores*, saith *Tertullian*, as he is alledged by them: yet, *Eucharistiam de aliorum manu quàm præsidentium non sumimus*, saith the same *Tertullian* elsewhere, *De Coron. Mil. c. 3.* And what were these, say they, save persons in *Sacred Orders*; The same with those *Præpositi* there, in other phrase *Episcopi* or *Sacerdotes*; *De Monog. c. 12.*

* *Seniores vel Laici vel clerici-Greg. Turonens. hist. l. 5. n. 48*

29. Else

29. Else secondly, may they be understood of certaine Elders, some or other in chiefe rank among the rest of the people, taken in occasionally for advise and present assistance, *Ecclesiarum vsus*: so termed, *Concil. Chalced. c.* 23. *Seniores urbis, Loci*, you shall often meet with in *Greg. Turonensis* aboveſaid: A kind of extraordinary *Church-guardians* you may imagine them to have been; not indued with any peculiar and setled Iurisdiction; That too in times of *prevailing Paganisme*, when and where the needfull aid of a *Christian Magistracy* was wanting; And in one of these *two senses* now most of your *seeming-crosse Authorities* rightly expounded, will bee found to speak little or nought against us.

30. But thirdly and lastly, grant the *Fathers* in truth to make for them, yet *Quid hoc ad Iphicli lores?* What's this to a *Divine Right* so strongly stood upon by divers? Be it some of them here and there make mention of such a *Lay-Seigniorie*, as an expedient and behoovefull *order* in the *Church*, where the right

Gover-

Governours of *State* any where moving upon *prudentiall grounds*, shall finde the *conveniency*, and the businesse be feasible in a *gentle* way of performance, (for otherwise truly it was not *Tanti*, but that *Religio potuit tantum suadere, &c.* by occasioning such a lamentable disturbance both in *Church* and *State* for the bringing it about) may they on Gods Name ἐμὲ μὲν ἀδικεῖν γοῦν, according to these termes injoy their desires.

Florentem Cytisum sequitur lasciva Capella;
Te Corydon O Alexi; Trahit sua quemq; voluptas:

OF LAY-TEACHERS.

IT is now againe direcly after a *Platonicall Revolution* of certaine *Centuries* of yeers, the time S. *Hierome* once complain'd of, touching a * *promiscuous handling* or *dispensing* of *holy Scripture*, *Hanc garrula unus, hanc delirus Senex---&c.* Persons of what rank or condition soe're, ~~back'd with an *opinionative* conceit~~ of the *Spirits* assistarce, venture on it; A like complaint doth *Niceph. Gregorensis* make for his, *Hist. l.* 11. *Apud nos* (saith he) *etiam Opificibus fusa sunt Theologiæ arcana atq; item omnes--&c.* The Waldenses heretofore, if so *Jo. Bern. Abbas, Fontis, Calidi* in his *Confutation* of them, *c.* 4, 5, 6. *&c.* misreport them not

* Χρὴν δ' ὑστερον ἴσως σοφίας ὅτι ἀνθρωποι νεανευόμοι, ἀποκαλυπτανλες ταυτὶλὰ τῷ λόγῳ περικαλύμματα, ἀπέφηναν φιλοσοφίαν γυμνὴν καὶ ἐξωτεικὸν ἰσμένην καὶ πάγκοινον καὶ πεόχειρον εἰς συνουσίαν παντὶ, &c. *Max. Tyr. Diss.* 16.

not, were much guilty of this *phrenſie*; The people of our dayes more then ever.

Mutavit mores populus levis, & calet uno
Dicendi ſtudio.

2. All have their effectuall *ſecret calling*, if need be, *not of man, neither by man*, *Gal.* 1. *v.* 1. But howbeit they prove not ſuch their *calling* by any ſhew of *Miracles*, which yet *Luther* requires, as the beſt and likelieſt *note* of *evidence* in *caſes extraordinary*; *The workes that I do* (ſaith Chriſt) *they beare witneſſe of me*; *Teſtimonium Apoſtolatus ſui*, S. *Paul* terms them, 2 *Cor.* 12. *v.* 12. the *ſignes* or *markes* of his *Apoſtleſhip*.

3. All have had the *Spirit powred* forth upon them, *Acts* 2. *v.* 17. yet they obſerve not how it was onely in *thoſe dayes*, *v.* 18. Nor doe they make *proofe* of any ſuch *peculiar gift* of Gods *Spirit* abounding in them, from the *matter* or *manner* of their *doctrine*, with other like circumſtances, which howbeit where plaine *Miracles* are wanting, (as *John* the *Bap-*

tiſt did no *Miracles*, we read, *Joh.* 10. *ver.* 40.) have their due *place*, and are not lightly to be regarded.

4. Are *Prieſts* and *Prophets* all, 1 *Pet.* 2. *v.* 5. by virtue of that *Spirituall Unction* mentioned, 1 *John* 2. *v.* 20. Nevertheleſſe by a like *figurative conſtruction* of ſpeech, they might, if they pleas'd, prove themſelves *Kings* as wel as *Prieſts*, *Who hath made us Kings and Prieſts unto God*, *Rev.* 1. *v.* 6. whereas the places alledged (take them together) ſpeake onely of a *Catholique ſpirituall Unction*, as we are *Chriſtians*, not of a *peculiar* and *Sacerdotall*.

5. Briefly, all have *power* from above committed unto them, of *teaching* and *admoniſhing* one another, *Col.* 3. *v.* 16. 1 *Theſ.* 5. *v.* 11. 1 *Pet.* 4. *v.* 10. True, if ſo it be done in private, for *mutuall edification*, *ſine Cathedrâ*, as they ſay, not *Miniſterially* or in *publike*, ἐν δημοσίᾳ, *Concil. Trul. c.* 6. καλῶς ἢ περιελίσσετο ἀνημοσία, ſaith *Balſamon*, *in Can. Ibid.*

6. Yet all this while they heed not a particular *diſtinction* of the name

Lay

Lay and *Clergy*, as grounded haply upon *Acts* 1. v. 17, 25. ἐξ ἡμῶν κλήρῳ in the *choice* of *Mathias* to his *Ministeriall office*; ſo to be found ſtraight afterwards expreſly in * *Clemens, Ignatius, &c.* which that it *ought* to be *thus* ſtill, and therefore the *contrary practiſe* utterly *unlawfull*, I evince it by theſe inſuing *Reaſons*.

* Ὁ λαϊκὸς ἀνθρωπος τοῖς λαϊκοῖς προστάγμασι δέδεται ὁμοίως καὶ ἡμῶν ὁ λαϊκὸς τοῖς ἰδίοις δόγμασι &c. Ep. 1 ad Cor. Arg. 1 um.

A practiſe which expreſly croſſeth the Order and Inſtitution of God himſelfe, is at no hand to be uſed in a Chriſtian Congregation.

But publike preaching of the Word uſed by Lay-perſons expreſly croſſeth the——

Ergo——

7. *Publike Preaching of the Word expreſly croſſeth the Order and—)* See *Num.* 18. *v.* 1, 2, 3, 4. &c. where the Lord *diſtinguiſhingly* maketh choice of the *Leviticall Tribe* from among the *reſt* to ſerve him in the *Prieſts Office*, to *teach the people his Law and Ordinances*, *Mal.* 2. *v.* 7.

8. They will not say, I hope, as to the *substance* of it, that this was a meerly *rituall Ordinance*, commanded under a vanishing *Type*; S. *Paul Heb.* 5. v. 6. fetcheth an *instance* thence, which otherwise he would not have done, from the *Priesthood* of *Aaron* to prove the *manner* and *legality* of the *Gospel-Minister*, *No man taketh this honour unto himself, but he that is called, as was Aaron*; And in the 1 *Cor.* 9. upon like grounds he presseth the *equity* of sufficient *maintenance* for them in discharge of their appointed *Duties*.

2dum. *No man hath just right or warrant to preach the Word, but he who is sent*; Rom. 10. v. 14.

But Lay-persons (as so) they are not sent——

Ergo——

9. *Lay-Persons (as so) they are not sent*——) Rather they may be reckoned in the number of those whom the Lord himself complaineth of, *Ier.* 23. v. 21. *I have not sent these Prophets*, saith the Almighty

mighty, *yet they run; I have not ſpoken to them, yet they prophecie*; Of ſuch who *enter* not in by the *doore*, but *climbe* up ſome other way, *Ioh.* 10. *v.* 1. *Thruſting in themſelves for Paſtors*; *Ier.* 17. *v.* 16. ἐνδυνατοῦντα—οὐκ ἀποστελλόμενοι, ἀλλὰ παντιῶντες ἑαυτοὺς χειροθετηθῆναι, as *Iſid. Pelus.* moſt aptly *l.* 3. *Ep.* 119. *fanatically preſumptuous*; and *ſelf-authorizing Intruders.*

10. The *Miſſion* they pretend to will not help them out; For beſides that they can produce no *certaine evidence* of any *extraordinary calling* they have, the *miſſion* the Apoſtle ſpeaks of, was doubtleſſe in an ordinary way done by the *Church*, and with the uſuall *laying on* of *hands*, *Acts* 13. *v.* 8. *c.* 14. *v.* 23. 1 *Tim.* 4. *v.* 14. *c.* 6. *v.* 12. and therefore it is to be thought concerning ſuch, that as God ſends them not hereforth, becauſe the *Church* doth not, ſo neither will hee bee *with* them (which yet for his lawfully deputed *Miniſters* he hath promiſed he *ever* will, *Mark* 16. *v.* 20.) by giving *ſucceſſe* to their bolde *unwarrantable* undertakings.

11. There are I know, who in defence of this their *Schismaticall* and *groundlesse Tenet*, raked (which yet perchance themselves know not) out of the sinke of * *Socinianisme*, make *Imposition* of *hands* a meerly *circumstantiall* and *ineffectuall Symbol*, only superadded for *solemnities* sake: *Election* by the *people*, say they, is that which *constitutes* a *Minister* in *being*; and so easily shift off the force of the *Argument*.

* *Socin. Tract. de Eccles. Smal. de Minist. Eccles. Osterod. Instit. l. 4. c.*

12. But this they say, and say it without any so much as but a tolerable *reason* given for what they say; Against both the *judgement* and *practise* of all Antiquity, and in time following the thred of their adventurous proceedings, they may come to a scrupling those other *Principles* of Christian Doctrine (like as they have done by *Baptisme* already) of *Faith* and *Repentance*, a *Resurrection* to *life* again, and *eternall judgement*, amongst which St. *Paul* hath also numbered this of *laying on of hands*, *Hebr. 6. Vers.* 1, 2. &c.

13. But

13. But againe, and more closely up to the *point*; Where's the *fruit* and *benefit* of this *Solemnity* so importunately requir'd by us? we read, say they, of some *speciall Gifts* consequent to such *Imposition* of *hands* in former times, *Deut.*34.*v.*9. 1 *Tim.* 4.*v.*14. the *Gift of the Holy Ghost*, *Acts* 8.*v.*17,18. *c.* 9. *v.* 6. *&c.* And now since the *effect* is ceased, well may the *means* be spared, as altogether needlesse, or rather a scenically ridiculous *Pageant* to no purpose.

14. *Answ.* The *fallacy* of this *Objection* lieth in an imperfect *enumeration* of *parts*: *Giving of the Holy Ghost* was not the sole or *adequate effect* of such *Imposition*, (though sometimes then given *per accidens*, and in way of *concomitancy*) but there were divers others, and those more *proper* and *certaine*; One where the *enstating* of the *Magistrate* in his place of *Civill Judicature*, which *Moses* did by *Joshua*, *Numb.*27.*v.*22,23. Elsewhere the *conveyance* of some particular *benediction* or *blessing* thereby, *corporall*, *Acts* 28. *v.*8. *spirituall*, *Gen.*48.*v.*14,15. *Mar.* 10. *v.*16.

v. 16. (* χειροτονίαν ἐυλογίας they called it, *distinguishingly* from that other, χειροτονίας seu χαριτώσεως, in the *Ordination* of *Ministers*, that are ſaid *in Act. 1. Concil. Niven.* 2.) other whiles a *ſeparation* from *prophane*, & conſequently an *application* to *holy uſes*, *Num.* 8. *v.* 10. 14. *Act.* 13. *v.* 2, 3. *Separate me Paul and Barnabas for the work whereto I have called them — And when they had faſted and prayed, and laid their hands on them, they ſent them away.*

* Χειροθεσίαι ἢ χειροτονεῖ, (ὁ πρεσβύτερος) *Conſt. Apoſt. l.* 8. *c.* 28.

15. So here in the preſent *Argument*, where although the *Spirit* it ſelfe perchance be not alwayes *given*, as they would have it, yet I doubt not of the Spirits more *particular* * *aſſiſtance* going along with the *Ceremonie*; Or howe're it is in ſigne of that ἀφορισμός, the Apoſtle mentioneth, *Rom.* 1. *v.* 1. and which notwithſtanding his *miraculous calling* to the *office* of Apoſtleſhip, he had further confirm'd unto him by the *laying* on of *Ananias* his *hands*, *Acts* 9. *v.* 17.

* Ἡ δὲ τῆς ἱερατικῆς χειροθεσίας ἐπίδοσις, ὁμοῦ μὲν ἐμφαίνει καὶ τελεταρχικὴν σκέπην ὑφ' ἧς—*D. Areopag. de Eccleſ. Hier. c.* 5.

16. Whence accordingly, and from his *example* might the men of our dayes learn if they pleaſed, (what though divers of them have, it may be, very *ſpe-*

ciall

ciall gifts or *abilities* in this kinde, howbeit no wayes *comparable* to S. *Paul*, I hope) not therefore straight out of a *pride* and *oſtentation* of their *good parts*, to thruſt into the *harveſt* of Gods Word ere they are *ſent*, or to labour in Chriſts *vineyard*, whether as yet neither he nor his *Church* hath hired them; But, *Si clericatus eos titillat deſiderium*, &c. as S. *Hierom* ſome where; if they have ſuch minde to the *profeſſion*, the way is open, and the meanes of *Ordination* ready at hand, whereby they may eaſily, if they ſhall there approve themſelves, attaine their *deſires*.

17. Even the *beaſts* offered up in *ſacrifice* at *Conſecration* of *Aaron* and his ſons, they will not, I ſuppoſe, affirme them capable of any *ſpirituall receptions*, yet were they likewiſe thus ſet apart by the *laying on of hands*, *Num.* 8. *v.* 12. Or can they ſhew it that *Timothie* and *Titus* deputed by St. *Paul* to this very *Office*, 1 *Tim.* 5. *Tit.* 1. did withall *inſeparably* and *alwayes* conferre the *gift* of the *Holy Ghoſt* upon the parties *ordained*; In brief, *Ordination* of *Miniſters* now in times of the

the *Gospell*, answers to the *Consecration* of *Priests* then under the *Law*; both being *solemne* and *usefull badges* of *discrimination* (at leastwise) in the persons destin'd to *holy services*, and so farre forth accounted requisite, that on this *ground* alone, *Exod.*40. is *Moses* also commanded to *annoynt* or *consecrate* the *Tabernacle* with all the *Instruments* of *service* belonging thereunto.

3um. *Every man must keep to the Vocation wherein God hath placed him.*

But Lay-Persons as so, God hath not placed in the Vocation of the Ministery.

Ergo——

18. *Every person must keep to the Vocation wherein*——) Not only Scripture expresly requires this, 1 *Cor.*7.*v.*17. but even *custome*, and the *practise* of well-ordered *Republikes*; Why else that distinction of *Offices* and *severall Professions* there in all kinds? The *tradesman* may by no means incroach upon the *Physitians* Art, nor the *Physitian* upon the *Lawyers*; But * Ἑκάστοις ἴδιόν τι ἔργον ἐστὶν καὶ ἰδία τέχνη, saith the *Proverb*;

* *Aristophan. in Vespis.*

Proverb; Let each one hold to the *profession* hee hath taken upon him, and is best skild in: And it was warily ordered, as to the * particular *point* in hand, in that first great *Councell* of *Nice*, μὴ δεῖν λαϊκοὺς ἀνίστασθαι τὸ πρὸ ἀμβωνος, *Gelas Cycicen. in Acta Concil. l.4.c 30.*

* οὐδένος παρ' ἡμῖν τοῖς χειροτονουμένοις, &c. *Nullatenus nobis Christianis permissum est ut quis in Ecclesiâ seu publicè Scripturas sacras explanet, nisi qui in clericalem ordinem adscitus fuerit, Suid. in l. de Heliodoro.*

19. If they shall here reply, how that *Medad* and *Edad* from among the *people*, without being *called* thereto by *Moses*, did *prophecy*, *Num.*11.*v.*26. The like did the *Disciples* generally upon their being *dispersed* are said to have gone forth *every where preaching the Word*, *Acts* 8. *v.* 4. *c.*11.*v.*19. That King *Iehosophat* sent out of his *Princes* or *Rulers* to *teach* in the Cities of Iudah, 2 *Chron.* 17.*v.* 7. how *Apollos Acts* 18.*v.*24. (for ought appears by the Text) a *private person*, yet openly spake and *taught* in the Synagogues; Lastly, that the Apostle S. *Paul* notwithstanding his *Ministeriall Function* otherwise, was by a Trade a *Tent-maker*, *Acts* 18.*v.*3. and did practise ordinarily in the said *Trade* or *Occupation*.

20. For

20. For the *two* first *places*, the *Instances* be *extraordinary*, and furthermore as either where it must be understood, what's *miraculous prophecying* to our *usuall preaching*? *Usuall* I added, because in case of urgent *necessity*, *suppletive*, (as when the *Levites* supplied the Priests roome in *slaying* the *burnt-offerings*, 2 *Chron.* 29. *v.* 34. Thus till *Moses* by Gods appointment had established a *Priesthood*, the *young men* are permitted to *officiate* in the *Priests stead*, *Exod.* 24. *v.* 5. which yet now is none of our *condition*: Though the *harvest* be great, the *labourers*, God be thanked, doe every where abound) and in a *Church* not *fully* constituted, it may haply be well enough allowed of in *private* men, not invested with a *Ministeriall lawfull Calling*; So * *Aedesius* and *Frumentius* among the Indians, so *Origen* in the *Church* of *Alexandria*.

* *Theodor. Hist. l.* 1. *c.* 23. *Nicephor.* 5. *c.* 14.

21. Concerning those Disciples *Act.* 8. & 11. (supposing them to have been other then the 70. who had received Authority of *Preaching* the Gospell long before at our Saviours own *hands*, *Luke* 10. *v.* 1.)

10. v. 1.) S. *Ambrose* hath furnished us with an *Answer* in *Eph.* c. 4. where speaking of those first unsetled times, *Ut cresceret plebs & multiplicaretur*, saith he, *omnibus inter initia concessum est, & Evangelizare & baptizare & Scripturas in Ecclesiâ exponere*, &c. All then without *distinction*, were licensed to *teach*, for the *speedier* and *quicker* increase of the *Gospell*; Not so yet, as if this *confused* practise were or ought to have long continued, but as it followeth, *Cæpit autem ordine & providentiâ gubernari Ecclesia*, &c. and this *ere long*, the Apostles yet *surviving*, you may be sure from *Act.* 14. v. 23. c. 20. v. 17. And so likewise is *Tertullian* to bee understood, *l. de Exhort. ad Cast.* c. 13. *Differentiam inter ordinem & plebem constituit Ecclesiæ Authoritas*, &c. Hee speakes of the *Apostolique Church*; Els in compliance with the *Montanists*, which he was now turned, and so the lesse to be heeded.

22. Or secondly, what if we say, that the word Ἐνεργεῖσθαι there used imports no more then Ἐκβάλλειν, *Marke* 5. v. 13. applied to the *dispossessed* person, and rendred

dred by διηγησατο in the next ensuing verse, κηρυσσων, Luke 8. v. 39. viz. a meer *declarative narration* of things done; *Go home to thy friends, and tell what great things the Lord hath done for thee*; So then they went *abroad preaching*, i. e. *divulging* or *relating* the *Historie* of Christs *Death* and *Resurrection*.

23. But thirdly, and without more adoe, who can *positively* say, but that these *Disciples* had *lawfull commission* in the *ordinary* way of *calling*, for dispatch of what they undertooke, though the Scripture be altogether *silent* herein, since an *Argument* drawne thence *negatively* in matter of *fact* or outward *circumstance*, is no wayes firmly *concludent*, and we finde it to have been the usuall *practise* of the Church elsewhere, that they who went forth upon *Ministeriall employments*, were *solemnly* deputed, as aboveſaid, by the *laying* on of *hands*.

24. The *teaching* spoken of, 2 *Chron.* 17: and ascribed to *Jehosophat* his *Princes*, denotes nothing else save a meer *commissionary power* they had of giving in charge;

and ſeeing the duty orderly perform'd by *others*; (A thing uſuall with our *Itinerant Iudges* in their *circuits* ſtill.) The *Prieſts* and *Levites* there are the men whom the *executive* part of this *buſineſſe* did queſtionleſſe wholly concerne, thereupon mentioned ſtraight afterwards, *v.*8. *Reſtore unto me the joy of thy ſalvation*, ſaith holy *David*, *and uphold me with thy free Spirit*; *Then will I teach tranſgreſſors in thy way*, *Pſal.*51. *v.* 12, 13. Did he do it, trow they, or was he about to do it *Miniſterially*, as uſing the *Pulpit* or the *Chaire*, like as did *Ezra* the *Scribe* and *Prieſt*, *Nehem.*8. *v.*4, 5. where he expounds *himſelf* the Law unto the *People*, and doth what properly belong'd unto his *Function*.

25. *Apollos* his proceedings *Act.*18. beſpeaks at moſt but ſome kind of *Theologicall exerciſe*, ſome *Diſputes* or *Reaſonings* in *Divinity*, (Διαλεγόμενος is the word) then in uſe for the *time*, and indifferently performed either by *Lay* or *Clergie* in publike; One while in their *Synagogues*, yet ſtanding, *Act.*17. *v.*2. *c.*18. *v.*4. &c. afterwards in the *Church*, of

Congregation, 1 Cor. 14. v. 29. 30, 31. And what's this to *preaching* again? a * solemn *Ministeriall dispensing* of the word I say, the point here in controversie.

* *Vid. Acont. Stratagem. l. 4. §. 4.*

26. For the fourth and last, that of S. *Pauls* being a *Tent-maker*; 'Tis true yet was this but *casuall*, namely for supply of his *pressing necessities* at instant; This too upon *speciall inducements*, *peculiar* to the *condition* he was in, that he might not be *burthensome* in preaching of the *Gospell* to any, & so make his *glorying void*, 1 *Cor.* 9. v. 15. Howe're, what though *Paul* the *Preacher* made *Tents*, yet *Paul* the *Tent-maker* did not *preach*: It was an *higher principle* or *endowment* of Gods *Spirit* in him that set him aworke, (that of *speciall revelation*, *Ephes.* 3. v. 3.) which though our *men* now adayes much *pretend* to, yet will they never bee able to *justifie*, or make good.

4^tum. *Nothing which begets confusion among the members of Christ his mysticall Body, and consequently destroyeth the integrall being of a true Church, is allowable in Christian Assemblies.*

B

But a promiſcuous preaching of the Goſpell by Lay-perſons begets confuſion among—

Ergo—

27. *Promiſcuous preaching of the Goſpell by Lay-perſons begets confuſion among-*) Saint *Paul* 1 *Cor.* 12. in that Chapter throughout *Allegoriewiſe* reſembles Chriſts *Church* to a *Body*; In this *Body* there are *diverſity* of *members*, every *member* hath its peculiar *ſet office*: The *Head* or *Soveraigne*, his; the *inferiour Magiſtrate*, as being the *hand*, his; the *foot* of the *Commonaltie*, his; and the *eye* which in proportion muſt needs be the *Miniſter*, (ſo *S. Hierome* in *L. Contr. Lucifer.* expounding that paſſage, *Mat.* 6. *v.* 22. *The light of the body is the eye-&c.*) his alſo: *Take heed unto your ſelves, and to the flock over which the Lord hath made you Overſeers.*

28. Now, *if the whole body*, as he there goeth on, *were an eye, where were the hearing? If the whole—&c.* And therefore, *are all Apoſtles? are all Prophets? are all Teachers? v.* 28. * No, but let every one

* Τάυτην διδάσκαλος τὴν τάξιν, ἀδελφοὶ, ἑαυτὴν φυλάττωμεν, ὁ μὲν τὰς λέξεις, ὁ δὲ χεῖρας, ὁ δὲ διδάσκων, ὁ δὲ μανθάνων, &c. *Naz. Orat.* 26.

one waite upon the *Office* God hath called him to, that so he breed no *confusion* in the *mysticall body* of Christ his *Church*, which himselfe hath so aptly *framed* and *set* together.

5*tum*.

That calling which requireth all possible sufficiency of knowledge both secular and divine towards a right discharge of the same, is not lightly to be attempted by illiterate persons.

But the Ministeriall calling requireth all possible sufficiency of knowledge both——

Ergo——

29. *The Ministeriall Calling requireth all possible sufficiency of knowledge*—) Even the whole *Cyclopædia* of *Arts*, if it might be: Since, *Who is sufficient for these things*, 2 *Cor.* 2. *v.* 16. and, *The Priests lips must preserve knowledge. Mal.* 2. *v.* 7. Of *Logick*, to *divide* the *word* aright; Of *Rhetorick*, to *perswade* the *hearers*; Of *School-Theologie*, to *convince* the *gain-sayers*, &c. If * *Cicero* and * *Quintilian*, two expert *Masters* both in their *profession*, require, as somewhere they doe, such an *universall confluence* of *Arts* and *Sciences*

* *Cicero de Orat. l.* 1.
* *Quintil. Instit. l.* 1. *c.* 10.
Ex multâ eruditione, ex plurimis artibus & omnium rerum scientiâ exundat & exuberat ad mirabilis illa eloquentia-- *Dialog.*

ences to make up a perfect *Oratour*; How much rather may it be thought necessary in the *Minister*, the *Oratour* or *Ambassadour*, as S. *Paul* stileth him, 2 *Cor.* 5. *v.* 20. of *reconciliation* betwixt God and Man.

30. Besides that *Divinity* of its selfe is a vast *Ocean* to passe through; Enough to take up a mans whole time: St. *Basil* and St. *Gregory*, saith * *Ruffinus*, spent 13. yeers intire in searching forth the hidden sense of Scripture barely, before they would make shew of their *profession*; yet now *à sellulâ ad Cathedram* straight, from the Shop to the Pulpit; Πνευματοφόροι, Αὐτοδίδακτοι, *Et nec dum discipuli, jam Magistri sunt*, men forthwith become *Teachers* of *Divinitie* that ne're were *Learners*; Such *Mechanick* presumtuous *intruders* upon the profession of *Philosophie* hath *Lucian* long since in his Δεσμῶται not undeservedly after his jeering wonted manner taken to taske; Sure I am *here* with us lamentable is the *event* of such *proceedings*; The *people* by this means are commonly fed with *husks* instead of better food, the *Temple* is turn'd into

* *Asper*, *Cornutus*, & *alij innumerabiles requiruntur ut qui libet poeta possit intelligi. Et in sanctos libros fingere nescire dure, & de his sine praceptore audes ferre sententiam. Aug. ad Honorat.* * *L. Hist. 2. c. 9.*

into a *Theater*, and the *Pulpit* too often becomes the *Stage* of deserved laughter.

6tum. *Nothing that casts a blot of ignominy and disrepute upon the Church of Christ is to be suffered there;*
Publike Preaching in a promiscuous manner by men of all sorts casteth a blot of ignominy and disrepute--
Ergo——

31. *Publike preaching in a promiscuous manner casts a blot*--) To let passe how no rightly ordered *Church* in the world besides, whether Grecians, Habassines, Armenians, Muscovites, &c. hath it so; (Nay) the very *Heathen* themselves have always observ'd a *difference* in this kind betwixt their *Priests* and *ordinary* sort of men; The *Church* of *Christ* is somewhere in Scripture likened to a well-govern'd *Army*, *Cant.* 6. v. 4. Elsewhere to an *house*, 1 *Tim.* 3. v. 15. Many times to a *flocke*, *Luke* 12. v. 32. In an * *Army* all are not *Leaders*: In an *House* not all *Stewards* or dispensers of the Masters goods: In a *Flock* every sheep doth not weare the *Ensign*.

* ὁ πάντες ἐσμεν ὑπαρχοι, ὧδε χιλίαρχοι—ἀλλὰ, πολίσιν ἡγεμασι-*Clem. in Ep. 1 ad Corinth.*

33. Again,

32. Againe, as thus; no more *Dic Eccleſiæ*, but rather *Dic ubi eſt Eccleſia*, (ſince *Eccleſia non eſt quæ non habet Sacerdotem*, ſaith S. *Hierome*, it is no *Church* in truth which hath no rightly ordained *Miniſters* for their * *Teachers*) where is your *Church*, that *Myſticall Body* of Chriſt, knowne by its *diſtinct* and *orderly diſpoſall* of *parts*; Well may *Greg. Naz.* his *complaint* upon like occaſion long ſithence, *Apol.* 1ma. bee well applied to our times, Ημῖν ἡ ὑδεὶς ὀρθῶς παιδεύειν ἢ ὀρθῶς παιδεύεσθαι, ἀλλ' ὕλη τὸ πρᾶγμα ἐσμὲν ἐσμὲν, ἢ συγχύσεως, &c. No difference remaines there now betwixt the *Teachers* and the *Hearers* of the Word, but all lies blended and confuſed together into a miſhapen *Chaos* of groſſe *inordinacy*.

* Χωρὶς ἱερέων οὐκ ἐκκλησία, ἐκκλησία δὲ, ἡ συνάθροισμος ἁγίων— *Ignat. Ep. ad Trallian.* *Eccleſia plebs eſt Sacerdoti adunita & Paſtori ſuo adhærens. Cypr. Ep. 69.*

33. But laſtly, and it is indeed the marrow or *ſubſtance* of other *Arguments* in the point; Why otherwiſe I marvell, did *Chriſt* and his *Apoſtles* take ſuch care of ſetting the *Church* in *order*: Chriſt he by *giving ſome Apoſtles*, and ſome *Evangeliſts*, and ſome *Paſtors* and *Teachers*, ſaith St. *Paul*, *Eph. 4. v. 11.* and herelates

evidently to that our Saviours *first Institution* on this behalfe, *Joh.* 20. *v.* 21. *As my Father sent me, so send I you*; The *Apostles* they afterwards by placing *Elders* and *Deacons* there, 1 *Tim.* 3. with such like *different Offices*, namely, some to *teach*, and some that might be *taught*, (all for the *perfecting of the Saints*, as it followeth) if so every man at pleasure may *usurp* upon the *Function*.

34. The issue of this short *velitation* may be to lessen the boldnesse of some overweening *Enthusiasts*, who not content to move within the *Spheare* of their *proper Vocation*, will needs go beyond the *bounds* and *limits* which God hath set, and being * ἀμύητοι dare to meddle with holy *Mysteries*; *Ye take too much upon you ye sonnes of Aaron*, (cry they, as did those *murmurers* in like manner, *Numb.* 16.) *seeing all the Congregation are holy, every one of them*; And truly, I wish, (whose *punishment* there ensuing, they cannot choose but tremble at) they would forbear to imitate their *example*.

* Τὰ δ' ἱερὰ πρήγματα ἱερεῦσιν ἀνδρώποισι δεδίκυται, βεβήλοισι δ' ἢ δήμοις πρὶν ἢ τελεσθῶσιν ὀργιόισιν ἐπισήμης. *Hippocr. de Nouo.*

35. Presume they not for *countenance* sake

ſake to father the ſpurious off-ſpring of their owne *ſicke braines* upon the *Spirit*, (*Woe unto the fooliſh Prophets that follow their owne ſpirit*, *Ezek.* 13. *v.* 3. *Phreneticum & immundum ignorantiæ ſpiritum*, as *Irenæus l.* 1. *c.* 13. Again, *what is the chaffe to the wheat?* ſaith the Lord, *Ier.* 23. *v.* 8.) like thoſe * *Seneca* ſpeaks of in his times, who devoted to a *looſe intemperate* courſe of life, *Luxuriam ſuam*, quoth he, *in Philoſophiæ ſinu abſcondebant*, had wont to ſhrowde their enormous rioting under the faire and ſpecious covert of the *Epicurean Profeſſion*.

* *De vitâ Beatâ. c.* 12

OF PLACES Appropriate to DIVINE VVORSHIP.

SOme certaine *Places* or other ſolemnly ſet *apart* for the exerciſe of *Divine Worſhip*, the civiller ſort of *Heathen* have always made uſe of; None but few ſhall we finde of the Chriſtian *Profeſſion* that ever diſliked it, beſides the Manichees, the Maſſilians, thoſe Fratricelli in times paſt, and now of late certaine *Novellists*, who not content to forgoe ſuch *hallowed* places, do moreover (*Non ſine horrendâ Divinæ Majeſtatis contumeliâ* as *Bucer de Regn. Chriſti*, *l.* 1. *c.* 11.)

c. 11.) * scoffe and deride the same; What, despise ye the Church of God? 1 Cor. 11. v. 22. Blaspheme ye his Name, and his holy Tabernacle, Rev. 13. v. 6. And that now some such place (call it what you please) is very behoovefull, if not advantagious in the practise of our Christian Profession, against those ἐγκαταλείποντας, or forsakers of the Church, Hebr. 10. v. 25. Sic Colligo.

* Εἰ τις δι-δάσκει, &c. Si quis docet domum Dei contemptibile esse, & conventus qui in eâ celebrantur, Anathema sit; Concil. Gangren. c. 6.

That place which the Lord himselfe had once speciall care of, as to the setting up and ordaining it to this very purpose, is still fitting and expedient for us Christians likewise in the service of him. Arg. 1um.

But such a place (first the Tabernacle, afterwards the Temple of the Jews I mean) the Lord himselfe had once speciall care of, as to the setting up and ordaining——

Ergo——

2 Such a place (the Tabernacle, then the Temple) the Lord himselfe had speciall care of,--&c.) See Exod. 25. 2 Sam. 7. Under a type it was either where, they'le say; Ansn. Not so: Else let them shew the

Anti-type

Anti-type it relates to, ſave *improperly*, and in way of *alluſion* perchance, that as God is often ſaid by reaſon of his more eſpeciall *preſence* to dwell in the *one*, the *Temple*, ſo did the *fulnes of the Godhead dwel in Chriſt*, *Col.*2.v.9. Under the *Law* moſt things on this ſort happened there for *examples* and *types*, ſaith the Apoſtle, 1 *Cor.* 10. v. 11. And thus Chriſt, as I have ſaid, calleth his body a *Temple*, *Deſtroy this Temple, and in three dayes I will raiſe it up*, *Ioh.*2.v.19. was himſelfe both *Prieſt*, and *Temple*, and *Sacrifice* altogether, *Heb.*9.v.9,10. Alſo, and upon like grounds of reſemblance, though weaker much, are we Chriſtians ſtiled the *Temple* of the *Holy Ghoſt*; *Know ye not that your body is the Temple of the Holy Ghoſt, which is in you*, 1 *Cor.*6.v.19.

* *Prudent.* * *Aedem ſibi in mente hominis condidit, Niveam, ſerenam, ſenſualem, flexilem, Pulchram, Venuſtam, &c.*

Ναὸν μίκρον, as *Clemens Alexandrinus* terms it, *Strom.l.7.* in *oppoſition* to that other, which he there calleth Ναὸν μέγαν, namely the *artificiall* and *outward Church* or *Temple*.

3. Or

3. Or againe, be it granted the *Temple* was *truly* and *properly*, a *type* of Christs *comming* in the *flesh*, yet was it not only a *type*; that was not the sole end, indeed not any end at all, but rather a *lauding* and *magnifying* of the high God after a more *solemne* manner in his own *appointed place*; These two no wayes *crosse* or *thwart* one the other, but do well accord, so as what was *typicall*, is gone together with the *Temple* it selfe, and what was *morally expedient* still remaines in the *usage* of other like *structures*, since every where erected by Christians, according to that *first example*.

4. Briefly, *Ceremonies* with the Jews were of *two sorts*, some meerly *typicall*, and some *symbolicall*, * significant of some morall perfection, or other tacitely recommended to us; Such was the *unblemish'd* feature of body throughout requir'd in the *Priests* and *Levites*: Their washing at *foot* of the *Altar*; their being arrayed with *white* and *pure linnen*: *Niveo pietatis amictu*, according to that of the Psalmist, *Let thy Priests be clothed with righteousnesse*, *Psal.* 132. v. 9. For that *the fine*

* Διὰ τοῦτ' ἴσως τοιούτων παρέδωκεν ὁ Νομοθέτης σημείων τοῖς συνετοῖς εἶναι δηλώσεις τὰ ἀγαθά. *Aristea, Hist. p. 40.*

* *Propterea Altari albis in duti assistunt (Diaconi) ut Cælestem vitam—&c. Isid. Hisp. De fine Off. l. 2. c. 8.*

fine linnen is the righteousnes's of the Saints, *Rev.*19.v.8: And such now haply was this of the *materiall Temple*, implying a fast *union* of joyning together, as should be, of Christs *chosen* people, (the *living stones* of his *mysticall Temple*, the *Church*, 1 *Pet.* 2.v.5.) in the profession of his holy Name; S. *Paul* where he admonisheth the Colossians, *Col.*2.v.16: of sundry meere *ceremoniall times* and *seasons*, that were a *shadow of things to come*; v. 17: makes not the least mention (neither *there* nor any *where* else) of *place* or *places*, in the Catalogue of these *Ceremonies*.

2 Assu. *Where the ground or fundamentall reason of some thing in the first constitution of it abides still the same, there the thing it selfe is still to be had in like esteem among Christians.*

But the ground or fundamentall reason of appointing set places to Gods Service, exempt from secular uses abides still the same——

Ergo——

5. *Where the ground or fundamentall reason*

reason of some thing in the first Constitution abides still the same, there—) Eâdem vel simili ratione manente, idem statuendum est, is a certaine *Rule* of the *Law*; So for *instance*, in the observation of the *seventh* or *Sabbath day* of the week, the *time* more *particularly* allotted to *Divine worship*: *It is a signe between me and the children of Israel for ever*, saith God, *Exod.* 31. *v.* 1. And why *ever*? The *reason* you have annexed *equally still binding*, (had not the Apostles by *especiall warrant* from above, and that likewise upon *grounds* as *sufficiently good*, as that former was, stept in, and caus'd it to cease) *For in six dayes the Lord made the heaven and the earth, and rested the seventh day.*

6. Now for the *Assumption*, the *ground* or *maine reason* at first of building the Jewish Temple, a *set place* to worship God in, was by his *appointment*, *prayer* not *sacrifice*, 1 *King.* 8. v. 28, 29, 30. &c. and hence had it the *name* of being *peculiarly* called the *house of Prayer*, Isai. 56. v. 7. The Prophet there (and it is worth the noting) speaks in the *Future-Tense*, *My house shall be called*, and this *universally*

verſally in regard of *all people*, not of the Jewes *alone*, but of the *Gentiles* alſo, *My houſe ſhall be called an houſe of prayer for all people*; which thing the Chriſtians afterwards (it may ſeem) taking into conſideration, uſually term'd ſuch *conſecrate places* every where, Εὐκτήρια, *Oratoria*, from the *end*, to wit, or *primary ſcope* of their *Inſtitution*.

7. Other *collaterall ends* as might be given I deny not, but paſſe by, there intimated, 1 *King*. 8. of *exalting the honour of Gods worſhip*, of *providing the people a more knowne and familiar ſtaple of publike recourſe*, albeit theſe likewiſe plead as ſtrongly for our *Churches* or *ſet places* of meeting in the *Service* of God.

3um. *Such place as the Apoſtle or any of the Apoſtles have deſign'd and pointed forth, may and ſhould be accordingly of ſpeciall uſe with Chriſtians in the Service of God.*

*But ſome ſuch particular ſet place, ſeparate from prophane uſes the Apoſtle S.*Paul *hath ſomewhere---*

Ergo—

Some

8. *Some ſuch particular ſet place the Apoſtle S.* Paul *hath ſomewhere-)* See 1 *Cor.* 11. *v.* 20. *What, have ye not houſes to eat and drinke in, or deſpiſe ye the Church of God*; Where the *Apoſtle* pointing at their Ἀγάπαι, or abuſed *love-feaſts* then in faſhion, oppoſeth the *place* of their *religious meetings* unto *private houſes*, or houſes of ordinary uſe to *eat* and *drinke* in; So *c.* 14. *v.* 4 coll. with *v.* 35. By *Church* either where you muſt neceſſarily underſtand (and ſo doe *Chryſoſt. Theophyl.* upon the place, 1 *Cor.* 11. *Aug. Super Levit. Qu.* 57, *&c.*) ſome *materiall* or *locall Church*; *The Heathen entred into her Sanctuary, whom thou didſt command they ſhould not enter into thy Congregation, Jer.* 4. *v.* 10. Ἁγιασμεῖον is the word in the *former*, Ἐκκλησία in the *later* part of the *verſe*; the *Sanctuary* there, the *Church* or *Congregation* here; *both* expreſſing *one* and the *ſame thing*.

9. In ſtrict *propriety* of *phraſe* I know, Ἀλλ' ἕτερον ἐκκλησία, καὶ ἄλλο ἐκκλησιαστήριον, as *Iſid. Peluſ. l.* 2. *Ep.* 246. the *Church* is properly one thing, and the *Temple* another;

and, ἐ νῦν ἡ τόπον, ἀλλὰ τὸ ἀθρόισμα τῆς ἐκλεκτῆς Ἐκκλησίαν καλῶ, *Clem. Alex. Strom. l. 7.* yet Ἐκκλησία, h.e. *Locus conventus Eccleſiaſtici, Conſtit. Apoſt. l. 2. c. 59, 60. Conventus Eccleſiarum ſive Templi--ut vocant, Zen. Veronens. in Pſalm 126.* Afterwards in proceſs of time a *promiſcuous* uſe of the *termes* grew uſuall with the *Fathers*, as it is eaſie to obſerve in them; *Dominicum Tertullian* often calleth it; the *Lords Houſe:* So doth *Cyprian, Ruffinus, Auguſtine, &c.* Τὸ κυριακὸν, *Concil. Ancyr. c. 5. Neocæſ. c. 50.* &c. And this the word *Kirk* or *Church* with us well expreſſeth, properly anſwering (in its *kinde*) to the *Lords day*, the one a *circumſtance* of *time*, the other of *place*, *Ye ſhall keep my Sabbaths, and reverence my Sanctuary, Lev. 19. v. 30.*

10. But this (you'le ſay) maketh little or nought for ſuch entire *Fabricks* or *Temple-buildings*, as be now in uſe; Chriſtians of the *firſt* times, 'tis thought, had them not: Ἐπὶ τῆς Ἀποστόλων Ἐκκλησιαστήρια οὐκ ἦν, *&c.* ſaith *Iſidore* abvoveſaid; *Anſ.* Nor do I here plead for them: It may be Chriſtians then in the *bud*, or otherwiſe

therwise under the *danger* and *burden* (both) of Pagan persecution, had not *sufficiency* of *meanes* to build such, or not *freedom* of *conscience* to use them being built; Whereupon, and in defect of more *solemne places* to meet in, they contented themselves perforce with * Caves and hidden Vaults, with *private houses* at best, such as was the *house* of *Aquila* and *Priscilla*, (probably) mentioned, *Rom.* 16. v. 5. that of *Nymphas*, *Col.* 4. *v.* 15. *Separate* on this wise by the devout *owners*, and either *wholly* or in *part* applied to *religious exercises*.

* *Walfrid. Strab. de Reb. Eccleſiaſt. c. 3. vid. Pol. Virgil. de Invent. Rerum l. 5. c. 6.*

11. Yet for all this, S. *Marcialis* who lived *neer* to the Apostles times makes mention of such *religious structures* then *already* in use, *Ep. ad Toloſſ. c.* 8. The like doth *Niceph. Conſtantipolitanus*; and he instanceth in one among the rest, founded by S. *Andrew*, *Catalog. Epiſcop. Byzantin. c.* 8. *Simeon Metaphraſtes* tells of *Temples* and *Altars* built by S. *Luke*, *Hiſt. vitæ Sti. Luc. vid.* * *Philon. Jud. de vitâ Theoric. Juſt. Mart. Apol.* 2da. *verſus finem* * *Ignat. in Ep. ad Magnes*; *Tertul. de Idolol. c.* 7. *De Virgin. Veland. c.* 3. 13. *adverſ. Valent.*

* Σεμνεῖα. * Νάοι. κοιμητήρια, ἱερὰ σκηνώματα, *Euſeb. ex Caio veter. Scriptore, Hiſt. l.* 2. *c.* 24.

Valent. c. 3. As for *Isid. Peluſiota* fore-cited, he ſpeakes only of the *adorning* or *beautifying* of *Temples*, not *ſimply* of the having of *none* at all; Ἐκκλησιαστήρια (ἱδὼ) ἂν ἦν (ſaith he) *i.e.* ἐκ ὕλης κεκοσμήνα, as it followeth, not ſo *magnificently* built, or ſo *fairely garniſhed*, as now we have them: And according to this *purport* or *meaning*, might ſundry others alſo of the ſeemingly *gain-ſaying Ancients*, if need were, be fitly expounded, as *Origen Contr. Cels.* l. 8. *Minuc. in Octav: Arnob. advers. Gent.* l. 6. *Lactant: de falsâ Relig.* l. 2. c. 2. 19. &c.

* *De Rebus Eccleſiaſt. c.* 9.

* *Tacit. An. l.* 6. *c.* 11. *l.* 14. *Suet. in Ner. c.* 12. 31. *Plin. l.* 10. *Ep.* 117 *&c.* Καθιέρωσις, *Dion. l.* 51. *n.* 311, 312. *l.* 53. *n.* 347, *&c.*

12. Nor further doe I contend for thoſe ἐγκαίνια or wonted *appurtenances* of *Dedication*, *Conſecration*, performed long ſince by the Patriarch *Jacob* under a *type* (as *Walfrid. Strabo* notes) *Gen.* 28. v. 18. in his erecting a new *Altar* there where the Lord had appeared unto him, and powring oyl upon it, and then calling the *name* of the place *Bethel*, or *the houſe of God*; Yea, anciently practiſed upon the *accompliſhment*, and towards a *ſeaſoning*, as twere, of * *common ſtructures* (*Sanctificatione invocativâ*, to wit, by *imploring*

ploring Gods benediction in the after *usage* of them, not *constituting* them, as your Canonists speake, and so distinguish it from this other belonging properly to *houses* of *religious imployment*) *Deut.* 20. v. 8. *Neh.* 12. v. 27. So *Psal.* 30. in *lemmate Psalmi*, *A Psalm or Song at the Dedication of the House of David*; All I stand on at present, is the meet *expediency* of some certaine *place* sever'd from all other whatere, and solely *appropriated to sacred uses*.

Solemne set duties require a solemne set place correspondent to them for the performance of these duties. 4^tum.

But Prayer and Preaching are solemn set duties.

Ergo——

13. *Solemne set duties require a solemne set place*--) This is the very *Argument* (in *part*) which *David* useth, 2 *Sam.* 7. v. 2. for the *building* of God an *House* taken from the *dignity* of the *Arke*, as yet nevertheless unprovided for; *The King said unto Nathan, See I dwell in an house of Cedar, but the Ark of God dwelleth within the Curtains.*

14. Beſides, other *Functions* of what kinde ſoe're, have for moſt part, their *ſet places* of *meeting* and diſpatch; * Βασιλικὰς, *Baſilicas, Prætoria, guild* or *common-halls* purpoſely ordain'd to this uſe; Now is the *Miniſteriall Function* (*objectively*) the *higheſt* of all others: And what *congruity* in reaſon can there bee to deny unto it being the higheſt, that which we carefully provide for, and willingly allow to other far *meaner performances*?

* Οἱ μὲν πρυτανεῖς τὴν βουλὴν ἐκάλεσαν εἰς τὸ βουλευτήριον, ὑμεῖς δὲ εἰς τὴν Ἐκκλησίαν ποιεῖσθε, *Demoſt. Orat. pro Coron.*

15. The *Councell* of Gangrena judged a right *correſpondency* betwixt the * *place* and the *performance*, the *Church* and Gods *ſolemne Worſhip* ſo neceſſary, as to have put it (*Can.* 6.) under a dire *Anathema*, if any ſhould go about to ſolemnize *religious meetings* elſewhere; Queſtionleſſe, the *Fathers* there ſaw ſome *extraordinary* inconvenience or other in it to the contrary, and this now hath S. *Chryſoſtome* clearly pointed forth, in *Ep.* 1. *ad Cor. Hom.* 47. where he gives us a reaſon of the firſt *building* or *erecting* of *Churches*, *Non ut diviſi ſimus, cum convenire*

* Κεῖσθω ὁ νόμος μὴ κέχθαι Θεῶν ἐν ἰδίαις οἰκοφορμίαις ἱερεύειν· ὅταν δὲ τοῦ ἐν τινὶ πόλει δημόσια ἱερὰ Θεῶν, &c. *Plat. de Leg. l.* 10.

nire oportet, ſaith he, *ſed ut diviſi Conjungamur*, as much as if he had ſaid it in plainer termes, to prevent *Conventicles*, and ſuch like *clandeſtine* * *factious Aſſemblies*.

* *Aſpergebatur infamiâ (Alcibiad.) quòd in domo ſuâ facere Myſteria dicebatur quod nefas erat more Athenienſium, id que non ad Religionem, ſed ad conjurationem pertinere exiſtimabatur. Æmil. Prob. in vitâ.*

16. You ſhall finde the word *Conventiculum*, I know (ſo to prevent a *cavill* by the way) ſomewhere uſed in a *wider* and *orthodox* ſenſe, for all manner of *places* deſtin'd to *holy meetings*, *Arnob. advers. Gent. l. 4. Ambroſe in Eph. 4. c. 4. Oros. l. 7. c. 12. Ruffin. l. 1. c. 9. l. 2. c. 5. &c.* But the word I ſtand not on: The *matter* we contend about, is the *appropriation* of ſome *ſolemne approinted place* or other, call it as you liſt, *Church* or *Temple*, or *Conventicle*, and the more knowne and *publike*, the better for avoiding, as above-ſaid, of *fractions* and *diviſions*.

5*tum*.

That place which begets and increaſeth devotion in us at our Religious meetings is queſtionleſs of ſpeciall uſe to Gods people.

But a ſet place particularly deſtin'd to holy duties, begets and increaſeth devotion——

Ergo——

17. *A place particularly dest in'd to holy duties, begets and*——) *Eccles.* 5. v. 1. *Keep thy foot when thou goest into the house of God, and be more ready, &c.* There's an *Item* given of *warily* and *devoutly* behaving our selves borrowed from the *place*; *Put off thy shooes*, (the *shooes* of thy *corrupt affections*,) *for the place whereon thou standest is holy ground*, saith the the Almighty to *Moses*, *Exod.* 3. v. 5. *What know ye not that your body is the Temple of the Holy Ghost*, 1 *Cor.* 6. v. 19. He useth an *Argument* drawn from the *supposed holines* of the *artificial outward Temple* to commend *holines* unto us in the *inward*, which *Temple mystically*, & under a *figure* we are.

18. It is, it may be in regard of this *sanctity* of the *place*, together with the someway *heightning* of our *devotions* in contemplation thereof, that the Prophet *David* adviseth, *Praise ye the Lord*, saith he, *praise God in his Sanctuary*, *Psal.* 150. v. 1. *Praise* him we may, and must *every where*; But yet then are our prayses of him most *comely* and *pleasing* withall,

withal, when as performed there, where *himself* or the *Church* by *Authoritie* derived from him, have *appointed* them to be done; Ἐυξεσθαι μὲν ἢ ἐν τῆς ἰδιίας δυναλὸν, ὅτω ἢ ἔυξεσθαι ὡς ἐν τῆς Ἐκκλησίας ἀδύναλον; *Pray* we may at home, saith * *Chrysostome*, and *every where*, whereſoe're we be, but no where ſo *conveniently* in all reſpects, as in the *Church* or *Sanctuary*.

* Ἐν Λοσ. ὦσι Ευχῆς.

19. I do not hereby (that ſo I be not miſtaken) aſcribe any true *inherent holineſſe* to the very *place*: (*wood* and *ſtone* are no materialls capable of it) much leſſe any *worſhip* due thereupon: That's but an inconſequential *Parologiſm* of *Bellarmines* (with his followers) in a like cauſe, *L. de cultu Imagin. c.* 12. 21. But only I conceive a kind of *relative holineſs*, that may well be attributed to it, in *order* or *relation* to the *end*, the *end* evermore *extrinſecally* at leaſtwiſe, *qualifying* the *means* conducent to the end; Thus every *devoted thing is moſt holy to the Lord*, *Lev.* 27. *v.* 28. And hence ſprang thoſe *names* of ſolemne uſe among the *Ancients*; *Sacellum*, *ſacrarium*, ἱδρυμα ἱερὸν, *Sacra ſunt loca divinis cultibus inſtituta*, ſaith

faith *Ifid. Hiſpal.* l. 15.c.4. Τόπος ἐνδιος, ἱερός, καθιερωμένος, *Iul. Poll. Onomaſt.*

—*Sacer eſt, pueri, locus, extrà*
Meite, could the *Heathen* Poet ſay.

20. Or againe ſecondly in reſpect of the more *immediate application* of *Gods preſence* to ſuch *place* or *places*; Whence he is ſaid to * dwell betwcen the Cherubims, 1 *Sam.*4.v.2. 2 *King.* 19. v. 15. to have his *reſting place* within the *Temple*, 2 *Chron.*6. v.41. *Ariſe O Lord into thy reſt, thou and the Ark of thy ſtrength*; which too muſt it needs *reflect* as 'twere ſome beams of *ſanctity* upon the *place*, *reall* or *imaginary*: Like as did the *Ark*, we find, by *Davids manſion-houſe*, 2 *Chron.* 8.v.11. *My wife*, ſaith *Solomon* there, *ſhall not dwell in the houſe of David King of Iſrael, becauſe the place is holy, whereunto the Ark of the Lord hath come*; If the *placing* of the *Ark* had that powerfull *efficacie* in it, (even when afterwards *removed* and *gone*) ſhall not the *Almighties preſence* be much more *efficacious* to an *hallowing* the *place* of his eſpeciall *reſidence*, or *Symbolicall aboad* amidſt his *appointed Ordinances*? 21. If

* Ναὸς παρὰ Ἰουδαίοις ὁ ἐνυπάρχων τοῖς ἀνθρώποις Θεὸς.

21. If in returne to the *premiſes* ſome or all of them, it be ſaid, God is not tied to places; *Behold, the heaven of heavens cannot containe him*, 1 *King.* 8. v. 27. And upon this meere conſideration have divers of the *Heathen* altogether declin'd the uſage of ſuch *materiate Temples*, *Quippe non eſſe parietibus includendos Deos, quorum hic mundus omnis Templum eſſet ac domus*, *Cic. de Leg.* l. 2. *vid. Herodot.* l. 1. *Strab.* l. 19. &c. Not an unlike effect did the ſame *opinion*, (beſides the *reſtraint* laid upon them by oppreſſing *Tyranny*) worke in ſome of the more *Cautelouſly devout Chriſtians* at firſt, as may be probably gathered from the fore-named *Authors*, * *Origen.* * *Minuc. Arnob. Lactant.* &c.

——Οἱ * νῦν μὲν ἅπαντες ἀπαγνήσονται εἰδώλοις;
Καὶ βώμοις, ἑτάδαι λιθῶν ἔφιδρύματα κωφῶν,

But, *Therefore I will that men pray every where lifting up pure hands*, ſaith S. *Paul*, 1 *Tim.* 2. v. 8. Every where God he is *preſent*, and his *preſence* can make a *Temple* any where, as the Princes *perſonall* reſidence doth a *Court*.

* Χειρίαυδε ὃ χὸ ἰδιώτης πάντα μὲν τὸν τῆ κόσμε πέπειραι εἶναι μέρ@ τῆ ὅλε, Ναῦ τῆ θεῖ ον@ τῆ παντὸς κόσμε—*Orig. Contrà Celſ. l.* 7.

* *Templum quod ei extruam, cum totus mundus ejus operâ fabricatus eum capere non poſſit: Et cum homo laxius maneat—Minuc. &c.*

* *Sybill. Orac. de Chriſtian.*

22. *Anſ.*

22. *Answ.* This latter *Text* (there to begin) is *principally* to be understood of *private Prayer*; So *Mat.6.v.6. When thou prayest*, saith Christ, *enter into thy Closet*, (the *Closet* of thine own *heart*, as *Cassian.* collat.9.c.35.) *and when thou hast shut the door, &c.* Our Saviour there further more particularly perstringeth the hypocriticall humour of the *Pharisees*, who did all for shew, and to be seen of men: A right usage of *Temples*, or other like *solemne places* he condemns not, but only their ostentation, and *vain-glorious demeanour* occasionally practised in such *places*.

23. For the *former*, *Salomon* makes the *Objection*, and hath withall given in an *Answer* to it, *v.28, 29. Yet have thou regard unto the prayer of thy servant, that thine eyes may be open towards this house*; God he is present in such places, not by way of *confinement*: (So the Almighty *dwelleth not in Temples made with hands*, *Act.7.v.48.* It was the grosse conceit of certain of the *Heathen* (that) touching their *Idoll-Gods*, whom and therefore for more

more ſureties ſake, they uſually kept faſt, and * tied up, *Wiſd. c.* 13. *v.* 15. *Baruc.* 6. *v.* 18.) but of a *particular* and more *gracious application*, and in this *ſenſe* is it *Domus mea* ſo ſtiled evermore, *mine houſe, ſignanter, mine.*

* *Cur ſub validiſſimis clavibus, ingentibus ſub Clauſtris &c. Arnob. advers. Gent. l. 6. vid. Origen. ubi Supra; Cypr. ad Demetr. Oros. Hiſt. l. 6. c. 1. Q. Curt. de Tyriis l. 5. & Plutarch de eiſd. ἐν ῥωμαικ.— &c.*

24. Nor yet is this to be underſtood in any *appropriative* manner of *locution*, if we ſhall compare ſome ſuch *places* with *other conſecrated* in a like ſort: As that his being *worſhipped here*, did *preſcribe* againſt a *performance* of the like duty as well *elſewhere*, (which was the *errour* our Saviour there rebuketh in the *Samaritane woman* concerning their *worſhipping* of *God* in *Mount Gerizim* alone, *Joh.* 4. v. 21. and an *honour* once peculiarly belonging to the *Temple* at Hieruſalem) but of ſome *eminentiall*, though (*ſtill*) *unconfined aſſiſtance.*

25. Well then: The truth of the maine *poſition* laid downe at *beginning* holds ſtill unſhaken, and may ſo paſſe, yet with this *proviſo* as before; Be ſure we impute not ſuperſtitiouſly any *vertue* or *efficacy* to the *place* in or *from it ſelf*, (let

(let it be the groundleſſe calumny of *gain-ſayers*, that) That as the *Temple* formerly ſacred by Gods owne *particular appointment*, and *immediate inſtitution*, 1 *King.*9.*v.*3. did *ſanctifie* the *gold* of the ſame, the *Altar* the *gift* upon it, *Mat.*23. *v.*18,19. So ſhould the *Church* now be thought in any wiſe to adde more *value* or *eſteem* to our *petitions*, we there commence before him; But it is the *lawfulneſſe*, *conveniency*, the *ancient uſage* of *Churches* I plead for, and no more.

26. And then further, ſo to make this *diſcourſe* come round and cloſe where it began: Be it conſidered, that as the Lord frequently in Scripture upbraids and grievouſly menaceth the *defilers of his holy Temple, the place of his Throne, and the place of the ſoles of his feet*, *Ezek.* 43.*v.*7. So leaſt any ſhould thinke of ſecuring Themſelves in the vaine imagination of an *aboliſhed Type*, there are not wanting among us, men of ſpeciall note, who have faſtened a ſutably *harſh doome* upon the *prophanation* and *abuſe* of ours; *Certe hæc tanta*

tanta est, saith reverend * *Bucer*, *divini Numinis contemptio, ut eâ vel solâ meriti simus de terra exterminari*: 10. Were there no other impulsive *reason* of Gods *just vengeance* against us, yet were *this* alone enough to cause our being rooted out of the *Land of the Living*.

* *De Regn. Christ. l. 1. c.*

OF

Of Solemne

PRAYERS

In Publike.

Uddain or *extempore prayer* in *private* I cenſure not, where both *thoughts* and *words* are left us more at large, and God perchance requireth no ſuch *ſolemne premeditation* in our *ordinary addreſſes* unto him: But that it be uſed in the *publike ſervice* of him, made indeed as it is, the only *Act* of performance wherwith the men of our daies doe ſo *in Roſtris ſe venditare*, rather than a *Solemne ſet forme*, nay, *this excluded* quite, I can by no meanes approve of, for theſe enſuing *Reaſons*.

That

That manner of Prayer which Christ himselfe hath recommended to us; The Saints both on Earth and in Heaven glorifie God with; The Primitive Christians did generally practice, is surely to bee preferred in the publike service of him. Arg. 1um.

But a set forme Christ himself hath recommended to us: The Saints both on Earth and in Heaven glorifie God with: The Primitive Christians did ——

Ergo ——

2. *A set forme of Prayer Christ himself hath recommended to us* ——) First, by *precept*, Luke 11.v.2. *when yee pray*, say: It is λέγετε, say yee * *This*, as well as *thus*; *verba & recitationem certam præscribit*, saith *Melanthon*, *Tract. de Invocat. & precat.* Therewith heretofore, namely with the *Lords Prayer*, (though now a daies so *slighted* and little set by; a neglect well deserving the *revivall* of sundry ancient *Church-Canons*, *Constit. Apost. l.7.c.20. Concil. Tol. 4.c.9. & c.de oratione dominicâ frequentandâ*,) usually began

* *Aliter orare quam docuit (Christus) non ignorantia sola est, sed culpa: Oremus itaque fratres dilectissimi sicut magister Deus docuit. Cypr.*

gan they their *publike service* ; *præmissâ Legitimâ & ordinariâ oratione Drminicâ quasi fundamento, jus est superstruendi— &c.* saith *Tertullian, ad Mar. c.* and with it did they *conclude* the same , *Aug. ep. 59. Qu.5.* Then by *example, Mat. 26. v. 39,42. And hee went away againe, and prayed the third time, saying the same words.*

3. *The Saints on earth and in heaven glorifie—*) *Num. 6. v.23,24. c. 10. v.35, 36.* coll. with *Psa. 68. v. 1. 2 Chron. 6. v. 41. 42.* with *Psa. 132. v. 8, 9,10. 2 Chron. 29. v. 30. c. 35. v. 25. Ezra 3. v. 10, 11. Dan. 9. v. 5.* with *1 King. 8. v. 27. David* his Psalmes throughout; *Here end the prayers of David the Son of Jesse, ad Calcem Psalmi* 172. Particularly, *vid. Psa. 90. 92. 102. Rev. 4. v. 8. c. 15. v. 3, 4. And they sing the song of Moses the servant of God, and the Song of the Lamb, saying,—&c.*

4. *The Primitive Christians did generally practice——*) For their *manner* of *divine service* what it was in their Συνάξεις or *Solemne Assemblies, originally* in or a-

bout

bout the Apostles times, it is hard to determine: Onely wee read of certaine Προοιμια, *Hymnes* and *Lections* of *Scripture* then in use. *Phil. de vitâ Theoric. Plin. l.* 10. *Ep.* 2. *&c.* Nor shall I urge the *particular Formes* of *Prayer* both before and after the *Communion*, mentioned in the *Apostolique Constitutions*, *l.* 8. *c.* 14, 15, 16, 17, 18, 19, 20. *&c.* Not *Dionys.* the *Areapogite*, *Eccles. Hierarh. c.* 3. *& in Ep. ad Demophil. Monach.* Nor yet further the *set Lyturgies* ascribed to Saint *Marke*, Saint *James*, some waies *altered* and otherwise afterwards *digested* by Saint *Basil* and Saint *Chrysostome*, as *Proclus* testifieth, *Bibliothec. Patrum, Tom.* 5. They will be ready I know to decry them all as *suppositititious*, it being the most usuall *Answer* alwaies in difficult straites, and neerest at hand; Though yet the learned *Causabone* in his *exercitations* upon *Baronius Exercit.* 14. *c.*8. may seeme somewhat of another opinion, with a *sunt, aut videntur* at leastwise: and *Scaliger*, one as able as most men of his time were, to discerne betwixt *true* and *counterfeit* wares, without further min-

cing the matter, ſpeakes of an ancient *Lyturgie* he had lying by him, of *Ignatius* his *compoſing*, (for ſo ſo I underſtand him) *de Emendat. Temp. l. 7.*

5. But what ſay they then to *Clemens Rom.* (to begin with) in *Ep. primâ ad Corinth:* where he hath the word * Λειτυργία or *Liturgie*, over and againe; which as it doth, if taken in *groſs*, imply the *whole Action* of *divine ſervice*, with all the *integrating circumſtances* performable whether by *Pagans* or *Chriſtians*: So *principally* evermore, (in the Chriſtian *Dialect*) that of *Prayer*; *As they miniſtred to the Lord and faſted*, *Act.* 13. *v.* 2. Λειτυργούντων, is the word: Then *v.* 3. *And when they had faſted and prayed, &c.* A *ſet preſcribed prayer*, ſay I for *Clemens*; ſince as there in the *ſame place*, *p.* 52. and upon the ſame *occaſion* he ſpeaks of * *ſet houres* in *praying*, why alſo hee ſhould not be underſtood, as having reſpect to *ſet formes*, it is hard to ſay.

* Λειτυργία σβεδήσεται, ψαλμωδία παυδήσεται ἀνάγνωσις δὲ γραφῶν οὐκ ἐισαχθ δήσεται. *Hipolit. in orat. de conſummat. Mundi. Ann. Chriſt.* 210.

* Παντὰ τάξει ποεῖν ὀφείλομεν κατὰ καίρους τεταγμένες, τάς τε προσοφὰς καὶ λειτυργίας ἐπιτελεῖσθαι.

6. To *Juſtin Martyr*, *Apolog.* 2dâ. *ver. finem*, The *Father* there plainly differenceth between the *prayers* of the *Miniſter* and

and *people* in *common*, and the *prayers* of the *Miniſter alone*; Ανισάμεθα κοινῇ πάντες καὶ ἐυχόμεν, ſaith he, ſetting forth the *peoples* part: (Μίαν καὶ κοινὴν δέησιν, as *Ignat. in Ep. ad Magnes*): Then Παυσομένων ἡμῶν τῆς ἐυχῆς, ἄρτος καὶ οἶνος καὶ ὕδωρ προσφέρεται, καὶ ὁ προεσὼς ἐυχὰς ὁμοίως, &c. The *Miniſter* he ſucceedes, and doth the *whole*.

7. To *Tertullian in l. de orat. c.* 13. *Sonos etiam vocis ſubjectos eſſe oportet; quid enim referent iſti qui clarius adorant, quam quod proximis obſtrepant*: Much to a like purpoſe *Cyprian* treading in his *Maſters* ſteps, as his manner is, though with ſome *variation* of *phraſe*, *l. de orat. Dominic. n.* 3. Surely ſuch a *caution* were altogether needleſſe from *either*, where the *people* met together had naught to doe, but onely gape upon the *Miniſter*, and ſay *Amen* to his *Oriſons*; But they were therefore thoſe Ἀπρεπεῖς κράυγαι, *Macarius Homil.* 6. or *Corybantian loud clamours* uſed in *prayers*, they either of them cenſur'd, and for which the ſilly people thought they ſhould bee ſooner heard, than for the *truth* of their *hearty* and *well tempered devotions*.

8. Saint *Ambroſe* further tells us of an *Eccleſiaſtica Regula*, *a preſcript Rule* or *forme* they kept themſelves unto in praying. *Ambroſ.* in 1 *Tim.* 2. the like doth *Proſper de vocat. Gent. l.* 1. *c.* 12. *Doctrinæ hæc eſt Apoſtolicæ Regula, quâ Eccleſia Univerſalis imbuitur, &c.* and the *Reaſon* he gives is good and pat to our purpoſe. *Nè in diverſum intellectum noſtro evagemur Arbitrio* : It cannot bee ſome kinde of *Directory* they meant, a thing but of late invention : Rather they were thoſe *precationes omnis Eccleſiæ*, thoſe *Common* and received *prayers* of the whole Church Saint *Auſtin* ſpeakes of. *Ep.* 59. 106. *Ab Apoſtolis traditæ—atque in omni Eccleſiâ Catholicâ uniformiter celebratæ. Gennad. Eccleſiaſt. Dogm. c.* 43.

9. *Audiat orantis populi conſiſtens quis extra Eccleſiam vocem*, ſaith Saint *Hilarie* in *Pſalm.* 66. Let the *people*, not the *Miniſter* lift up their *voices* with that *contention* of holy zeale, ſo as they *without* and *paſſengers* by, may bee able to *heare* them : The ſaying of a bare *Amen*, though never ſo ſtrongly *ecchoed* forth,

forth, cannot be all he here inſinuates: The word (*Orantis*) imports a great deal more, even their *joynt concurrence* in *performance* of the *whole duty*: Ἐνταῦθα γὰρ ὅτι τὸ πλέον, οἷον ἡ ὁμονόια, καὶ ἡ συμφωνία, as * *Chryſoſtome*, both *hearts* and *tongues*, you may imagine, did there haply *conſpire* on all *hands* to the making up a *full Conſent*, which yet cannot poſſibly be, ſave where men pray after a *knowne* and *preſcribed forme* of *words*.

* Ἐν λόγῳ καὶ ψυχῆς.

10. Certainly *Iſid. Hiſpal. l.* 1. *de Offic. c.* 9. makes expreſſe mention of ſuch *preſcribed forms*, (Εὐχῶν ὑφ' ὁσίων, *Euſeb. de vit. Conſt. l.* 4. *c.* 17.) as being of moſt ancient *uſage* in Chriſtian Congregations, and long before his time: *Utimur precibus*, ſaith he, *inſtar earum quas conſtituit Chriſtus quaſq; primùm Græci cæperunt componere, &c.* and *Paul Diaconus Hiſt. l.* 11. to ſhew the *riſeneſs* of *them* about the Apoſtate *Julians* times telleth us of a *deviſe* of his for bringing the *Pagan ceremonies* to as neer a *conformity*, as poſſible he could, with the *Chriſtians* their manner of *Divine Service*; *Itaque in Idolorum Templis fieri curavit ſubſellia, inſtituit*

inſtituit, lectiones,-- item certas horarum & dierum preces: He ordained *ſet hours* or *times* of *Prayer* to be kept; yea, Εὐχῶν τὲ τύπους, adds *Gr. Nazianzen*, ſet *forms* of *Payer it ſelf.*

Orat. tertiâ adverſ. Iul.

11. And ſince I am caſually ſo far ingaged in the purſuit of *Antiquity*, I could tell you of divers *paſſages* of our *Lyturgie* as was, expreſly and ἀυτολεξεὶ to be found in them, and ſo from them conveyed downe by the helpfull hand of good *Authoritie* unto us; *Accipe quæ ſint verba (conſecrationis)* ſaith St. *Ambroſe*, *De Sacram.* l. 4. c. 5. *Dicit ſacerdos &c.* and there ſetteth downe the *words* before and after, much according to thoſe in *uſe* formerly with us; *Solenne eſt*, ſaith S. *Hierome*, *Contrà Luciferian: in Lavacro poſt Trinitatis Confeſſionem interrogare, credis in Sanctam Eccleſiam? credis remiſſionem peccatorum*; And *Tertullian de Coronâ Mil.* c. 3. *Aquam adituri (Baptiſterij) conteſtamur nos renunciare Diabolo, & pompæ, & Angelis ejus--&c.* both of which plainly exhibite forth our *late publike* * *Forme* of *Baptiſme*; *Gloria Patri*, or the *Doxologie*, you have it in

* *Abrenuncias Diabolo & operibus ejus; Abrenuncio: Abrenuncias ſæculo & voluptat. &c. Ambros. de Sacram. l. 1. c. 2. vid. D. Areopag. de Eccleſ. Hier. c. 2. Cyril. Catech. 1.*

So-

Sozom. lib. 3. cap. 19. together with the ἀκολουθίαν or following *ſupplement* in way of *Reddition*, *Sicut erat in principio, & nunc eſt, & ſemper erit--In ſæcula ſæculorum, Iræn.* l. 1. c. 1. or as *Tertull.* Εἰς αἰῶνας *de Spectac.* c. 25.

12. *Gratias agimus Domino Deo noſtro, We give thanks unto our Lord God*: And then, *Dignum eſt, juſtum eſt,* Aug. *de Bono perſever. c.* 13. *Surſum corda, lift up your hearts*, with the *Reſponſorie, Habemus ad Deum*, Id. Ep. 156. Cyril. Miſtag. 5. *Dominus vobiſcum, the Lord be with you:* Whereupon ſtraight, *Et cum Spiritu tuo*, Chryſoſt. in *Homil.* 1ma. *de Sta. Pentecoſte*; Iſid. Pelus. l. 1. Ep. 122. *Per Dominum noſtrum Jeſum Chriſtum, through Jeſus Chriſt our Lord*, an *acceſſorie cloſe* to moſt of our *prayers*, you have it in *Ambroſe de Sacram: l. 6. c.* 5: with many more of the like *ſtraine, Conſt. Apoſtol.* l. 2. c. l. 7. c. 48, 49. &c. beſpeaking the reverend uſage of *Antiquity*.

13. If any ſhall *interpoſe* here, and ſay, that theſe are but *fragments* or *broken pieces*; Right: Yet do they beſpeak ſome

some *intire body*, of which they are thus the remaining *pieces*; The *fragments* of *Lucilius*, *Ennius*, *Pacuvius*, *&c.* upon such or such an *Argument* prove manifestly enough the *compleat fabrick* of such a *Poem* as was, though now long since utterly lost, and perished in the deluge of all devouring *time*: And under the same *Fate* of *oblivion* we may easily conjecture, have those ancient *Church Lyturgies* suffered, there being naught left of them, but certaine *scraps* or *bits* here or there to be found among the *Monuments* of other writings.

14. After all, I might, if I pleas'd, subjoyne the attesting *suffrage* of divers Councells, *Concil. Laod.* c.18,19. *Carthag.* c.23. *Afric.* c.70. *Milevit.* c.12. &c. But it shall suffice onely to have *pointed* to them: At a word, so far were they from *approving* of *extemporie prayer* in the *Church*, that they inhibited it (some of them) by *expres's Decrees* fram'd occasionally to this very purpose.

2um. *That manner of Prayer which maketh most for Gods honour, more feelingly affects*

affects the people with holy zeale in their ſervice of him, is to be preferred in the publike worſhip of God.

But a preſcrib'd ſet forme of Prayer, makes moſt for Gods honour, more feelingly affects the people with holy zeale, &c.

Ergo——

15. *A ſet form of Prayer makes moſt for Gods honour*——) *Reaſ.* Becauſe done with *greater ſolemnity*, and *ſolemnity* now is a *maine piece* of his *outward worſhip*: *O worſhip the Lord*, ſaith he, *in the beauty of holineſs*, *Pſal.29.v.2. They have ſeen thy goings O God, even the goings of God my King in the ſanctuary: The ſingers go before, the*——*Pſal.68.v.24,25.*

16. *More feelingly affects the people with*——) 1. Becauſe of their more *ſenſible concurrence*, and *bearing part* there. 2. By vertue of the *ſpeciall weight* and *Authority* the *Church* ſtamps upon it, as *hers*, far above that which any *private Spirit* can afford the *ſudden* iſſue of his owne braine, though ne're ſo pithie and effectuall.

Prayer

3um.

Prayer that hinders and abates the intentneſſe of our devotions in our putting them up unto God, both in the Petitioner and Hearer alſo, is not to be uſed in the ſolemn worſhip of God.

But extemporie Prayer hinders and abates the intentneſs of our devotion both in——

Ergo——

17. *Extempore prayers hinders and abates the intentneſs of*—) For that * two *diſperate faculties* of the *ſoul*, ſuch as the *will* and *underſtanding* are, cannot at once be ſo *ſtrongly carried on*, or ſo firmly fixt upon the *object* whate're; So for thoſe *ſenſitive inferiour powers*, the *eye* and *eare*, if at any time buſied and imploy'd together; whilſt the *underſtanding* then is in labour of the matter which we are to *deliver*, or of but apprehending rightly what is *delivered* by another, the will neceſſarily *flagges* and *remits* much of her wonted *intentneſs*; Δυοῖν γὰρ συνιστωμένων ὑφ' ἓν, διὰ τὸ κρεῖττον εἰς ἑαυτὸ ἕλκειν δύναμιν ποιεῖσθαι, *Longin.* Περὶ ὑψ. c. 13.

* Δύο πόνων ἅμα γινομένων μεῖζον ἢ ἄνδρα ἕνα ὄντα ὁ σφοδρότερος ἀμαυροῖ τὸν ἑτερον. *Hyppocr.* Ἐκκρούουσιν δὲ κινήσεις ἀλλήλας ἅμα, καὶ &c. *Rhet. l. 3. c. 17.*

Prayer

Prayer which may 1. *juſtly argue the Petitioner of ſomewhat too much boldneſs with the Almighty,* 2. *occaſioneth divers Solæciſmes and vaine Tautologies, and* 3. *by means whereof we preſent God at no hand with the beſt and ableſt of our endeavours, is not to be uſed in the publike ſervice of him.* 4^tum.

But extempory or ſudden Prayer may 1. *juſtly argue the Petitioner of too much--*2. *occaſioneth divers Solæciſmes and vaine Tautologies, and* 3. *by means thereof we preſent God at no hand (as we ought) with the beſt--*

Ergo

18. *Sudden or extemporie prayer may juſtly argue the Petitioner of--*) *Keep thy foot when thou goeſt into the houſe of God--Be not* * *raſh with thy mouth, and let not thy, &c. Eccleſ.*5.*v.*1,2. and the *Reaſon* followeth; *For God is in heaven, and thou upon earth*; as much as to ſay, He is a God of *tranſcendent majeſty*, far above man, as far, yea, farther then the *heavens* ſurmount in height this ſublunary globe of *Earth*, and therefore not *raſhly* or *unadviſedly* to be ſpoken to. 19. Oc-

* *Qui apud Imperatorem P.R. dicit extemporè, quantumvis, non ſentit Imperium, Panyger.*

19. *Occaſioneth divers Solæciſms and vain Tautologies*--) This our Saviour ſharply rebuketh in the *hypocriticall Phariſees*, *Mat.*6.v.7. But what then? *Take with you words*, ſaith the Prophet *Hoſea*, *and turn unto the Lord, ſaying*, *Hoſ.*14.v.2. Again, *I will pray with the ſpirit, and I will pray with the underſtanding*, is S.*Pauls* reſolution, 1 *Cor.*14. which yet many times to ſpeake truth, theſe men ſcarcely do.

20. *And by means thereof we preſent God at no hand as we ought, with the beſt and*--) For that I ſuppoſe none among them ſo well *gifted* or *ready* in the performance of this *duty*, but that upon *deliberation* they may poſſibly *mend* their *pace*, ſomewhat better their *conceptions* either for the *matter* or *method* of them, (for trialls ſake let their *expreſſions* be taken up immediately falling from them, and preſented to their more ſerious view, *themſelves*, I dare ſay, will acknowledge as much) And what elſe do they then by ſuch *unpremeditate extemporry effuſions*, but as the Prophet *Malachy* ſpeaks, c.1.v.8. offer unto God the *lame*, the

the *ſicke*, as 'twere the *refuſe* of their *devotions*.

Where the true and warrantable ſole cauſe of ſome duty is ceaſed, the duty it ſelfe ought of right to ceaſe, and not to be continued in the Church.

But an extraordinary aſſiſtance of Gods Spirit, 1 Cor. 12. v. 4, 5. *the true and warrantable ſole cauſe of uſing extempory prayer, (by the Apoſtles and others then I mean it, if ſo they did) is now ceaſed.*

Ergo——

5^tum.

* Ἅμα γὰρ τὸ αἴτιον καὶ οὗ ἕνεκα τοῦτο, καὶ ἀνευ αἰτίου οὐκ ἐνδέχεται εἶναι, *Ariſt.*

21. *An extraordinary aſſiſtance of Gods Spirit, (in this kind) is now ceaſed) Tongues* and *Prophecies*, with *operations* of *great works*, we know are ceaſed: And why, I pray, ſhould an *extraordinary aſſiſtance* of Gods Spirit in this particular be imagined to continue more than thoſe other, all being as beads hung upon the ſame ſtring, *ſupernaturall endowments* of the ſelf-ſame *ſpirit*.

22. Neither yet further (which they might do well to obſerve) find we at all any

any ſuch χάρισμα εὐχῆς *there* reckoned up among the reſt; Haply the Spirit foreſaw the *ill uſe* men would in time be apt to make of ſuch a pretence for their *groundleſs Enthuſiaſmes*; For even and ſo did the *Euchitiſts* afterwards, (a certaine ſort of * *Hereticks*) & for *this* very cauſe termed thereupon *Enthuſiaſts* in a Synonimous phraſe of appellation; It is true, *Chryſoſtome* in his *Commentary* upon the place, makes ſome mention of the foreſaid χάρισμα or *gift* of *prayer*: Be it ſo, yet is it, I ſay, now long ſince ceaſed; It was at moſt but *Tolz* (as he ſpeaks) only for the time then, not derivable to *enſuing generations*.

* Μασσαλιανῶν αἵρεσις, ἢ Εὐχιτῶν, ἢ Ἐνθουσιαστῶν, *Cedren. Hiſt. n.* 113.

23. Concerning that place of the *Spirits helping our infirmities*, and *making interceſſion for us*, *Rom.*8.v.26. much inſiſted on in the preſent *Argument*, it is ſpecially, if not ſolely, to be underſtood of an *efficacious ſecret concurrence* the *Spirit* oftimes graciouſly affords us, by *directing* our *thoughts* in the things we are to pray for, and withall *quickning* and *enlivening* our deſires in a right performance of the whole *Duty*; (and this is it doubtleſſe the

the Apostle calleth a *praying in the Spirit*, *Eph.6.v.18. Jud.* v.20.) not any notable help proceeding from it in our *outward expressions*; *Groanings* that could not be uttered, be the only *externall effects* we meet with *there* recorded.

24. What they presume further of the *Spirits assistance* here, is at most (*ordinarily*) but the blessing of *Gods Spirit* upon our *preceding endeavours*: And truly I see not otherwise how the same *Spirit* which furnisheth them, as they pretend, with such *extraordinary abilities* in the work of *Prayer*, should not be also as *extraordinarily* assistant to them in the duty of *preaching*, (thus *Act.2. v.4. 14.*) of *disputing*, (*Acts 6.v.9,10.*) which nevertheless for the one commonly they do not, and for the other they dare not lay claim unto.

25. But they will say perchance; This is at least a *confining* of the *Spirit*, a *tying* it up to *words* and *phrases*; *Answ.* So by a like Reason shall the *Hearers* be *alwayes* as being *limited* and *restrain'd* in their *attentions* to the *speakers discourse*;

ſo ſhall the *Preacher* his *own ſpirit* be in the very *utterance* or *elocution* of what he hath *conceived*, and before the Spirit is as free in the Act of *premeditation*, as in that of *ſudden conception*.

26. With the *Penmen* of *ſacred Writ* it was ſo, *Who ſpake* (ſaith the Text) *as they were moved by the Holy Ghoſt*, 2 *Pet.* 1. v. 21. howbeit upon ſome *fore-going premeditation* ſtill, I ſuppoſe, not as men * *rapt* in an *extaſie*, or beſides their *ſenſes*, (like to the * *Sybils* of old, and other *Enthuſiaſts* among the *Heathen*) not knowing, it may be, what *Themſelves* delivered; But the *Spirits of the Prophets are ſubject to the Prophets*; 1 *Cor.* 14. v. 32. Only are their *roaving fancies* then a little ſtraightned hereby, (a *quenching* of the *Spirit* are they pleas'd to call it) and they depriv'd the liberty of their *extempory effuſions*, it being the only quality of *magneticke* force wherewith they ſtrangely effect, (*Mirè ad pallatum circulum hæc*) and draw the *aſtoniſhed ſimpler* ſort of *people* after them.

* *Hieron. Proam. in* 1*um. Comment. Supra Iſa. Origen. Contr. Cels. l.* 7.

* *Duo genera vaticinandi ſunt, aut ſimplex ut Heleni, aut per furorem, ut Sybilla, &c. Serv. in Virg. Aen.* 3. *Inſanum vatem aſpicies. &c.*

That manner of Prayer which be-

ſpeak

ctum. & eſt ad hominem.

speaks no unusuall wit or learning, nor yet any extraordinary gift of the Spirit in the contrivers, is not overgreatly to be valued for the performance of it.

But extempore or conceived prayer bespeaks no unusuall wit or learning, nor yet any extraordinary &c.

Ergo——.

27. *Extempory Prayer bespeaks no unusuall wit or learning*——) An *illiterate undisciplin'd Artizan* can doe as much, yea, and ordinarily doth it; Neither was *Lucilius* forsooth, any whit therefore the better Poet for his * *facile* and *extempory* veine in *versifying*,

——*Qui stans pede in uno,*
Ut magnum, versus dictabat sæpe ducentos.

Whereas an *Homer* or grave *Maro* commonly require some *larger respite* of time to the *mature production* of their labours.

* *Extemporalis garrulitas, nec expectata cogitatio, & vix surgendi mora, circulatoria verè jactationis est, Quintil. Institut. l. 2. c. 4.*

28. *Nor yet any extraordinary gift of the Spirit*-) That *fancy* hath been confu-

ted already: But it bespeaks them only a *greater measure* of *audacity* in them, *improved* and *confirm'd* by *practise*: Joyne to these two what followeth most an end, a *volutle easier delivery* of such their (too often) *raw conceptions*, (* *Tolutì loquentiam*, you may fitly terme it, Πόταμον ἢ ἀτόχων ῥημάτων, as the Poet, Ἐπιφυλλίδας, σωμίλματα, χειλιδόνων μυσῶν, *Max. Tyr. Dissert.* 15.) wherewith they dare to present the *Almighty*, which yet *learneder* and more *judicious* men dare not, and it is a done businesse.

* *Tolutim quasi volutim, i. e. volubiliter loqui, Onomastic.*

39. So then; lay but the *premised reasons* together, and the * *Loci Homo* (the *Church* I mean) *& venerabilis pudor*, to use *Ausonius* his termes, if added thereunto, might justly serve to represse the *boldness* of some from venting there their *unpremeditate* and *abortive conceptions*; The *place* and *meeting* both are *solemne*, let not the *manner* of our *performances* be unsutable: At a word, let us not so demean our selves in a careless way of *Ostentation*, as that we seem forgetfull either of *God*, in whose presence we stand, or of the *Assembly*

* *Grut. Actio.*

ſembly before whom we expoſe our *endeavours.*

30. A ſet *Lyturgicall* * *Forme of Prayer* in *publike* (ſo to drive to an iſſue) is the *thing* in truth, I aime at; And ſuch an *one* we had not long agoe, could men but have contented Themſelves, and were not altogether given to *Novelties* and *changes*, thinking that evermore beſt, which is *neweſt:* And till ſuch time ſome like *Forme* or other ſhall be againe reſtor'd, whereby the *hearts* and *tongues* of people *met together*, be able more perfectly to *joyne* in the *performance* of *holy Duties*, beſides other maine *inconveniencies* thence ariſing, God is like, for all I know, to want much of the *ſubſtance* and *glory* both in his *outward worſhip* due unto him.

* *Quod ad formulam precum & rituum Eccleſiaſticorum ſpectat, valdè probo ut illa extet, à quâ paſtoribus diſcedere in functione non liceat, tàm ut conſulatur.. &c. Calvin. in Ep. ad Protect. Anglia.*

OF THE ELECTION OF MINISTERS.

THere is a certaine *Rule* of the *Law*, true in some sense, if truly understood: *Quod omnium interest ab omnibus debet approbari*; that which meerely *concernes all*, ought to receive *allowance* from *all*: The plausibleness of this saying hath so wrought with many of the *Lay condition*, as to desire to Themselves, * *Lege Domitiâ*, as 'twere newly reviv'd, the *choice* of their *Parochiall Pastors* in their severall *Congregations*.

* *Cn. Domitius Trib. pleb. legem tulit, ut Sacerdotes quos antea Collega sufficiebant, populus crearet. Paterc.*

2. What

2. What the *Custome* may have been in *elder times* of the *Church*, by *sufferance* or otherwise; how for a while constantly *practis'd* (bee it confessed) and upon what considerations at length *broken* off; chiefely for *avoiding* of *strifes* and *debates*, (as *Zonaras* relates, *Supra* 12. & 13. *Can. Concil. Laodic.* Τὸ παλαιὸν ὁι δῆμοι &c.——) incident to such kindes of *popular Elections*, I stand not to enquire; but that it hath not been so *ab initio*, nor yet ought to be, I conclude it from these ensuing *Reasons*:

As the choice of Priests was under the Law, so most likely in sundry respects, (and in this particularly among the rest,) ought the choice of Ministers to be now in times of the Gospel: Argum. 1.

But the Priests under the Law were not chosen by the People.——

Ergo——

3. *Priests unde the Law were not chosen by the*——) Saint *Paul* to the *Hebr. c.*5. *v.*4. laies downe the *ground* of the *former proposition*; *No man*, saith he, *taketh this*

honour unto himselfe, but he who is called of God, as was Aaron; where by *Aaron* you are to understand, not *Aaron* in his owne *person singly*, but the *whole Priesthood*, (*then*, and still *ever since* upon a *continuation* of the *selfe same reason* yeelded, *v.* 1. *That they might be for men in things appertaining to God*) in their *subordinate* and *severall Stations*.

4. Now that the *Priesthood* of *Aaron* and his sonnes in their *different ranks*, was not of the *Peoples choice*, see *Exod.* 28. *v.* 1. It is an *Act* of *Gods* there by the *hand* of *Moses*: *And take thou unto thee Aaron thy brother and his sonnes with him from among the children of Israel, that they may Minister unto me in the Priests office, &c.* So for their *Consecration* or *ordaining* afterwards, *Levit.* 8. *v.* 6, 7. where the *people* they stand by, as assembled and gathered together for *solemnities sake*, but *act nought* towards a performance of the whole businesse: Afterwards againe upon *Aarons* decease, *Num.* 20. *v.* 18. doth *Moses* alone without any **suffrage* of the *people* substitute *Eleazar* into the office of *Priesthood* in his Fathers room.

* *Defuncto Pontifice, Max. alius eligebatur non a populo, sed ab ipsis Pontif. &c. Pomp. Let. de Sacerd. c.* 10.

5. True

5. True it is, the *people* at *Conſecration* of the *Levites*, *Num.* 8. *v.* 10. *put their hands upon the Levites heads*; But it was done onely, as appeares, *v.* 12. in *token* of their being *preſented* to Gods *ſervice* in *ſtead* or *liew* of their *brethren*, (*For they are wholly given unto me*, ſaith God there, *from among the children of Iſrael in ſtead of ſuch as open every wombe, even in ſtead of the firſt borne of the children of Iſrael have I taken them unto me.*) No paterne (*this*) of *imitation* to the *people* in *choice* of their *Paſtors*.

2um.

What the Apoſtles did (ordinarily) practice in the mannage of Church-affaires by Themſelves, and without concurrence of the people, that belongs to their ſucceſſors ſtill to do by warrant from their example.

But choice of Miniſters the Apoſtles (ordinarily) did practice of themſelves without——

Ergo——

6. *Choice of Miniſters, the Apoſtles did (ordinarily) practice by Themſelves.*——)

Ordi-

Ordinarily, or *modo ordinario*, I inſerted to foreſtall an *evaſion* as might be made of ſome *pretended extraordinary proceedings* here uſed by vertue of *Apoſtolical priviledge*, which nevertheleſſe if they ſhall ſtand to urge, *Affirmantis eſt probare*, it reſteth on their hands to make it good; But that this was their *practice*, ſee *Act.* 14. *v.* 23.

7. *And when they had ordained them Elders in the Church*—) Χειροτονέω is the *word*, which as it is a *tranſlatitious phraſe* of ſpeech, Ἀπὸ ξύλου, borrowed from an ancient Greeke cuſtome of *ſtretching forth* the *hand* in a *voting* or *voicing* of buſineſſes, applyed to *God himſelf* touching his *fore-eternall choice* of the Apoſtles to be *witneſſes* of the Goſpel, *Act.* 10. *v.* 41. where it cannot poſſibly be taken in its *native ſenſe*, as it denotes a *chooſing by ſuffrage*, no more than Κατὰ ψῆφον in the *Election* of *Mathias* by *Lot*, *Act.* 1. *v.* 26. Καὶ ἔδωκαν κλήρους, *they gaue forth their Lots, and the Lot fell upon Matthias*, Καὶ συγκατεψηφίσθη, he was numbred with the eleven. (For that thus too among the Heathen were their *Prieſts* and *Magiſtrates* eligible

ble by * *Lots*, as well as by *voices*, the *Priests* especially, saith *Aristotle*, *Pol. l. 4. c. 15.*)

* *Herodot. l. 3. c. 83. Demosth. Contra. Neær. Aeschin. in orat. contra Ctesiphont. Tacit. Annal. l. 1. c. 11. l. 13. c. 6. &c.*

8. So it signifieth not simply an *Imposition* or *laying* on of *hands*: That the Apostle commonly expresseth in other *termes* of χειροθεσία, ἐπίθεσις ⁂ χεῖρας, *Act. 6. v. 6. 1 Tim. 4. v. 14. 2 Tim. 1. v. 1.* (Although neither am I ignorant of the *promiscuous use* of the words elsewhere, both *then*, *Act. 13. v. 3.* Coll. with *2 Cor. 8. v. 19.* and afterwards, *Just. Martyr, Resp. ad Orthodox. 14. Chrysost. in 1 Tim. 4. v. 14. Concil. Chalced. c. 6. Antiochen. c. 17. vid. Balsam in Concil. Laod. c. 5. Zonar. in Conc. Nic. c. 14.* And thus χειροτονῶν here perchance for χειροθετῶν, by a *Customary Enallage* of the termes, as I might, if I listed, plead.)

9. But it bespeakes then haply the *whole compound act* consisting of both *Election* and *Ordination* together: the same with καθίστημι, *Tit 1. v. 5.* generally *to order* or *appoint*, whether by suffrage or without, and so frequently used in *Classique Writers*, (even *coetaneous* with our

Saint

Saint *Luke* here, or *before* him,) as learned Mr *Selden* hath by most pregnant instances, at large prov'd it to my hand. *De Synedr. l.1. c. 14.*

10. An *Act* all along in *Scripture* (πρωτοτύπως or principally I will not say, since that's not denyed on *either side*) but *wholly* and *solely* ascribed to the chief *Pastours* of the *Church*, as particularly for *Act.14.* will easily appeare, if wee consider but the *Context* or *grammaticall Syntaxis* of the words; *And when they had ordained them Elders, &c.* What they? They, who came from *Derbe, v.* 20. Returned thence to *Lystra, Iconium, Antioch, v.21.* and these were none other save *Paul* and *Barnabas, v.* 20. No *mention* here, or but the *least intimation*, of the *peoples* joynt *Concurrence* in the *Action.*

11. *Repl.* But howbeit say they, wee find of their *concurrence* in the *choice* of *Mathias, Act.1.v.23.* of the seven *Deacons, Act. 6. v.* 3. *Answ.* For the first, (*And they appointed two,*) the words may well relate to the *Apostles onely* among the whole number of the *Disciples* there assem-

assembled: Otherwise should the *women* also, who were of the number too, *v.14.* have had an *hand* and *share* in the businesse; Nor was the *Action* altogether *exemplary*, will *Themselves* say; Els why do they not continue their *Elections* by *lots* still?

11. For the second or the *Election* of the seven, (to say nothing of the *meanes* of the *Office*, if set in compare, it being the lowest in the *scale* of *sacred Orders*, and as then imployed *chiefly* about the *serving* of *Tables*,) the Apostles it may be, did somewhat *abate* of their just *Authority*, upon speciall *reason* given, *v.2.* besides others *insinuated*, *v.1.* namely of gratifying the *people*, and withall of *declining* a *suspition*, Τῆς φιλαργυρίας καὶ φιλοπραγμοσύνης in *Themselves*.

12. At most the *people* either where, for ought can be evinced out of the *Text*, Καὶ ἔστησαν δύο, in the *former*, (yet 'tis God who is said to have made the *choice* there, *v.24.*) and Οὓς ἔστησαν, in the *latter*, (the *twelve* who *elected* here) concurr'd not as *Electors* truly, but by way of

propos all

* *Episcopus sine concilio clericorum non ordinet, ita ut Cyprianum Conniventiam & testimonium quærat; Concil. Carth. 4. c. 22. Obsecratus à populis, electus à Sacerdotibus, &c. Ambros. de Achol. l. 3. Ep. 22. vid. Leon. Ep. 89. c. 4, 5. Ep. 92. c. 1. &c.*

* *proposall* only, or *Testimonall approbation*; And thus much now we should be content to afford the *Laity*, (all indeed in effect that *Calvin* when all's done, requires on their behalf, *Inst. l. 4. c. 4. n. 12.*) would they *stop there*, and press no *further*.

Where the people have no competent meet judgement in affaires, there they ought not (of right) to be admitted as determiners, or to have a decisive voice.

But in the choice of Ministers, as to requisite and fitting parts, the people have no competent meet judgement, &c.

Ergo——

13. *In the choice of Ministers the people have no competent meet judgement*——) The Apostle *Tit. 1.* sets downe the *parts* requir'd in a *Minister* to a very *high pitch*: *That he may be able*, saith he, *by sound doctrine to exhort and convince the gain-sayers, v. 9.* And, *who is sufficient for these things? 2 Cor. 2. v. 16.* Now how may your *Literarum prophani*, your *Mechanick*

chanick or meer *Rurall persons* do to be able to discerne of such *sublime*, yet withall *needfull excellencies*, or be any ways thought *Legales homines* for such a *triall*; *with me*, saith S. *Paul*, writing to the *Corinthians*, 1 *Cor.*4.*v.*3. *it is a very small matter that I should be judged of you*: He takes it, it may seem, as a kind of *disparagement* to his *Function*, they should but offer it.

* Ἰσχνὸν ὀχλῷ ἐστιν, ὃν ἔχει δὲ νοῦν. Γνῶμαι Μουσικ.

Judicium * *vulgi in sulsa imbecillaq; mens est, Stulta placent stultis; Palingen.*

14. It is true, I know what some have observ'd of the *peoples sagacity* in liking or disliking, how that * *Singulis judicii parum est, omnibus plurimum*, they may seem to have some notable *perspicacious insight*, if taken in the *bulk* and *together*, who have little or none apart, and the Οἱ πολλοὶ mentioned, 1 *Cor.*4.*v.*29. *Let the Prophets speak two or three, and let others judge*, are perchance the *people* there; Notwithstanding this is only a judgment seated, as 'twere, in the *ear*, it pierceth not to a discovery of those more *hidden parts* of *learning* and *deep knowledge*,

* *Plin. Ep. Mirabile est cum plurimùm in faciendo interſit inter doctum & rudem, quàm non multùm differant in judicando, Cic. de Orat. l.3.*

ledge, yet ſtill *neceſſary*, and here requir'd by the *Apoſtle*.

15. That *teſtimoniall concurrence* then we a little before granted the *people*, was at moſt, but as to the *life* and *manners* of the perſon: Such an one he muſt *have the good report of all men*, 1 *Tim.* 3. *v.* 7. be, Ἀνεπίλημπτον, *v.* 2. Ἀνεγκλητον, *Tit.* 1. *v.* 6. And ſo may the *Councells* and *Fathers*, moſt of them perchance, where ſpeaking ought in the *point*, be, if rightly, underſtood; St. *Cyprians teſtimony* among the reſt, here chiefly objected, inforceth no more; *Sacerdos*, ſaith he, *plebe preſente, ſub omnium oculis deligatur*, *Ep.* 68. And why? *Ut deteganturmalorum crimina, vel bonorum merita prædicentur*, as it there followeth; Againe, *Epiſcopus deligatur plebe preſente, quæ ſingulorum vitam pleniſſime novit, & uniuſcuiuſq; actum de ejus converſatione cognovit*, It is the *life* and *converſation* only of the *party elected* he ſtill ſpeaks of, as ſubject to the *peoples cognizance*.

16. Nay, (ſo to *retort* the *Father* back upon them, and withall a little to *enlarge*

large the bounds of our plea) did not the ſaid *Cyprian himſelfe* with his *Colleagues* of the *Clergy* alone, *elect Aurelius* and *Celerinus* into the Office of *Lectorſhip* in the *Church*, *Ep.*33,34. make *choice* of *Numidicus* to be *Presbyter*, *Ep.*35. the *populacy* either where, not being at all till afterwards, ſo much as *acquainted* with the buſineſſe; Thus too for *Biſhops*, even as *high* as the *Apoſtles* times; *Nam & Alexandriæ à Marco Evangeliſtâ uſq; Presbyteri ſemper unum ex ſe electum in excelſiori gradu Collocatum, Epiſcopum nominabãt*, &c. ſaith their old friend *S. Hierom*, whereby appears plainly the *power* at leaſtwiſe of the Clergy in ſuch *Elections*, and what they might have done of *Themſelves*, if ſo they had pleaſed; But I ſhall not much ſtick upon this: A *Teſtimoniall concurrence* here in *manner aboveſaid* I can willingly beteem the people, may that ſuffice, and they reſt ſatisfied with the *Conceſſion*; And thus now we may obſerve it to have been *rife* enough in the *Church antiently*, by the *Romanes* borrowing it thence, which they did, in the *choice* of their *Provinciall Magiſtrates*, *Lamprid. in vitâ* * *Alexandr. Se-*

* *Ubi voluiſſet vel Rectores Provinciis vel præpoſitos dare, nomina eorum proponebat, dicens grave eſſe quùm id Chriſtiani & Iudæi faceret in prædicandis Sacerdotibus qui ordinandi ſunt, non fieri in Provinciæ Rectoribus.*

Severi. as likewise was it in effect continued, no wayes interrupted, (but by *neglect* of the *people Themselves*) still in *ours; vid. Formul. Prec. Commun. in Ordinat. Ministr.*

4^tum. *That which occasioneth division, and most likely ends in a factious determination, is not convenient for the state of Christs Church.*

But choice of Ministers by the people, occasioneth division, and most likely ends in——

Ergo——

17. *Choice of Ministers by the people occasioneth division, and most likely ends in*——) The reason is, because being many they will scarcely *agree*, and for that, as before, they want *judgement*, they will be apt to place their *Votes* in the hands of some *few* more *sagacious* and *active* then the *rest*, (those *Grandees* of the *Consistory*) be led on by them, as resting *blindly* or *factiously* on their *precedent suffrage*; And thus the supposed *popular Election*, when all's done, ends upon the matter in an *Oligarchicall*.

18. Not

18. Not ſo in the *choice* of the *Civill Magiſtrate* (although there too, *Ut ferè ſit, major pars vincit meliorem*, the *greater part* is not alwayes the *beſt*) where the *people* upon meere *prudentiall principles* of underſtanding, are able without more adoe to judge of a *meet* and *needfull ſufficiency* in the party, and ſo follow, if they pleaſe, without ſwerving aſide, the *Dictates* of their owne *particular judgements*.

Sheep may not in congruitie make choice of their Shepheard, or the blind of their Overſeers. 5tum.

But the people are as Sheep and blind (comparatively) the Miniſters are their Paſtors, Overſeers.

Ergo——

19. *The people are as Sheep and blind*-) *Sheep*, Ioh.21.v.16,17. *Blinde*, Mat.15. v.14. Rom.2.v.19,20. Τυφλὸς τυφλῶν δὲ ἐὰν ὁδηγῇ, ſaith *Gr.N.* If any ſhall object againſt the force of the *Argument*, as grounded at beſt upon a *Typicall* and meere *figurative phraſe* of ſpeech; *Anſ.*

They ſay right, where the *Trope* and the *Thing* implyed thereby, hold not *mutuall* and *meete correſpondence* in the *main reaſon* of *Analogie* or *ſimilitude* on which the *Trope* is founded, as yet * here *apparently* they doe, the *peoples* uſuall *groſſe ignorance*, and their *heedleſs ſimplicity* ſubminiſtring juſt occaſion to the uſage of ſuch *figurative locutions.*

* Οἱ τοσοῦτον (πρεσβύτεροι) ἧς ἀρχομένων δικαιοὶ ἂν εἶεν διαφέρειν, ὅσον οἱ ποιμένες ἧς πρόβατων, ἵνα μηδὲν εἴπω πλέον. *Iſid. Pelus. l. 3. Ep. 216.*

20 But moſt full to our *purpoſe* in all *reſpects* is that of the *Apoſtle*, *Act.* 20. v. 28. *Take heed therefore unto your ſelves, and to the Flock over which the Lord hath made you overſeers*; Firſt, the *People* are at beſt (for the moſt part) but a *ſimpler ſort* of men, a *Flock*: Secondly, *blind*; wanting the *needfull help* of *Overſeers*: Then it followeth, *Over which the Lord hath made you* ſo: The *Lord*, not the *People*: the *Lord* as *then* acting *ſingularly in* and *by* the *Apoſtles*; and *accordingly* have They in all likelyhood bequeathed an *anſwerably peculiar right* or *intereſt* in the *choice* of *fitting Miniſters* to their *ſucceſſors* after them.

The

That which creates too ſtraite a dependancy of the Miniſter upon the people, is not expedient or fitting in a wiſely ordered Church. Sum.

But popular Election creates too ſtraite a dependency of the Miniſter upon——

Ergo——

25. *Popular Election creates too ſtraite a dependency of the Miniſter upon——)* Some *effects depend* upon their *cauſes* in *fieri* onely, and ſome in *fieri & in facto eſſe*, both in the *making* and *conſervation* of them, in which *latter rank* the *Miniſters Vocation* muſt needs be, if ſo *popular Elections* might take place.

26. But then for the *Major propoſition*; *Dependance* of neceſſity produceth conſequently a certaine *obſervance*: *Obſervance* will be apt evermore to *warp* and *wry* the *Miniſters Doctrine* to the *Peoples irregular fancy*: They muſt teach *placentia* or nothing; And ſo *a primo ad ultimum*, according to that of the *Prophet Jeremy*, *Ch.* 5. *v.* 31. *The Prophets pro-*

pheſie falſely, and the prieſts beare rule by their means, & my people love to have it ſo.)

26. Were the *premiſed Reaſons* weighed as they ought, in the *ballance* of *true judgment*, They of the *Laity* perchance would not be ſo forward to goe beyond their *laſt*, or to meddle in matters wherein they have no approved *right*, (neither * *Legal*, nor * *Cuſtomary*, *with us*) and leſs *ability* for a meet *performance*: *Obſerve them*, ſaith the Apoſtle, (*i.e.* the *Miniſters*, *Heb.* 13. *v.* 17. coll. with *v.* 7.) *who have the Rule over you*; Nothing of *choice* here, or of the *peoples ſetting* them up, and ſo *inveſting* them with ſuch *Rule*.

* Μὴ τοῖς ὄχλοις ἐπιτρέπειν τὰς ἐκλογὰς ποιεῖσθαι μᾶλλον ἢ τοῖς δοκοῦσι καθίστασθαι εὐσεβοῦσιν. *Conc. Laod. c.* 13. *vid. Conſt. Apoſt. l.* 8. *c.* 16.

* *Electio olim Abbatum & præſulum, tempore Anglorum, penè Clericos & Monachos erat. Malsbur. de Geſt. Pontif. l.* 3.

27. Shortly, *Elections* in all kindes then doe beſt, when as the *Suffragans* are men of *competent judgement*, and bring with them to the *ſcrutiny*, as well skilfully *diſcerning heads*, as *upright* and *well diſpoſed Conſciences*. And the rather needs there good *advice* and *care* of the *Church* taken herein, in as much as Saint *Paul* hath long ſince *Prophetically* as twere, and truly, foretold the likely *iſſue* of ſuch *Popular Elections*, 2. *Tim.* 4. *v.* 3. 4.

The

The time will come, ſaith he, when they will not indure ſound doctrine, but after their owne luſts ſhall they heape to themſelves teachers having itching eares.

And they ſhall turne away their eares from the truth, and ſhall be turned unto Fables.

28. For and hence (alas) to ſay no more of it, your *Congregationall New-Moulded Aſſemblies* of late ſtart up among us: whileſt men following their *private*, though *miſguided fancies*, had rather have *Teachers* over them of their owne *factious chooſing*, whomſoere and howſoere conſtituted,

——*Undique ad illos.*

Conveniunt, than *perſons*, *ſolemnly ordained* after the *due* and *uſuall manner*, and ſo put as *Candles* upon their *proper Candleſticks*, thence giving *light* to the whole *room* or *determinate precincts* of the *Pariſh* they are ſeated in.

OF THE MAINTENANCE OF MINISTERS.

THe *Quota* or *ſet portion* in way of *Decimation*, I meddle not with: That hath been often and againe debated, *Uſque ad Nauſeam*: Some inſiſting on the *Law of Tythes*, as *Geremoniall*, and ſome as *judiciall*, and ſome more probably then either upon an *equity* in *reaſon* drawne from *both*; yet ſtill as it was ſaid of the *Mileſians*, (If I miſremember not) *Sciunt recte facere Mileſii, ſed tamen nolint*; So here men know well enough what's to be done in this caſe,

case, but they will not do it; My purpose at present only is to presse the *Bounty*, together with the *establish't certainty* of *Ministeriall Allowance* in a *middle way* betwixt *Decimation* and *pure Almes*, and this I make good (in the *Hypothesis*, and no further) according to my *Proposall*, by these ensuing *Reasons*.

The Priests under the Law were thought worthy to have liberall large allowance made them in the service of God. *Arg.* 1um.

Ministers of the Gospell are as worthy, as the Priests under the Law.

Ergo ——

2. *The Priests under the Law had a liberall large allowance* ——) The *force* of the *Argument* depends mainly on that of the *Apostle*, 1 *Cor.* 9. where he compareth as to this *particular*, the *Ministery* of the *Gospell* with the *Priesthood* of the *Law*: οὕτως ὁ κύριος ἔταξεν, *Even so hath the Lord ordained, that they who preach the Gospell, should live of the Gospell*, *v.* 14. Now touching the *largenesse* of *Allowance* made to the *Priests* there, it is easie to gather thus.

3. We

3. We find the *people* of *Iſrael* divided into *twelve Tribes*, the *Tribe* of *Levi* not connumbred with them, which by comparing *Numb.* 1. v. 46. with c. 3. v. 39. exceeded not much the *ſixtieth part* of the whole *Congregation*; This ſingle *Tribe* nevertheleſſe was by Gods appointment to receive towards their *maintenance* the *tenth* of *increaſe* from the other *twelve*; Beſides their *Cities*, *firſt-fruits* and *offerings*, over and above allotted them; which being all put together, what an exceeding *liberall proportion* of *allowance* muſt the whole needs amount to? Ὡς ἢ ἀποχώταλον ἦν ἱερέων ἵνα πλουσίας ἱερέων ἐυπορωτάτου δοκεῖν εἶναι, &c. *Phil. in l. de Præm. Sacerdotal.* ſo as the *Prieſts*, ſaith he, the meaneſt of them abounded with all ſtore and *plenty* of *proviſions*.

4. Nor might any then, or now may, upon due examination have juſt cauſe to *repine* thereat, or beare an *evill eye*; God he is *Lord of all*: *The earth is his, and all that therein is*, ſaith holy *David*; And what he may pleaſe to allow there-

of

of in how *great proportion* soe're to his more *immediate Servants* or *Ministers*, *people* should by right account it as *given* of his *owne*, not *taken* from *them*, and with all thankfulnesse accept of the *remainder*; For as the foresaid * *Philo* gives the reason, Ὑπὲρ τοῦ μηδένα δεῖν διδόναι ἴδιον ἀνατιθέναι τοῖς λαμβάνουσι, κελεύσαν ὁ Θεὸς ἀπαρχὰς εἰς τὸ ἱερὸν κομίζειν, ἵνεν ἔνδον τοῖς ἱερεῦσι λαμβάνειν; *Therefore did the people bring their oblations (first) into the Sanctuary, that the Priests might thence receive them, as 'twere more immediately from the Almighties hand.*

* *Philo ubi Supra.*

2^dum. *That which heartneth and incourageth the Ministers in a due performance of their dutie, is to be yeelded and given unto them.*

But a liberall large proportion of maintenance heartneth and incourageth.——

Ergo——

5. *A liberall large proportion of Maintenance heartneth and incourageth*——) This is the very *reason* given by good *Hezechias*, 2 *Chron.* 41. of his so diligent *providing*

ding for the *Prieſts* and *Levites*, that they might *be encouraged in the Law of the Lord:* And for want of ſuch fitting *incouragement*, we find the *Levites* and *Singers* to have *deſerted* their places, *Nehem.* 13. v. 10.

* *Martialis.* * *In Sterili Campo nolunt juga ferre juvenci,*
Pingue ſolum laſſat, ſed juvat ipſe labor.

6. For why? men they are as wel as others, and whilſt they carry about them theſe *earthly Tabernacles* of their *bodies*, as the Apoſtle ſpeaks, ſome manner of earthly *mindedneſſe* will neceſſarily remaine in them; Some inbred *ſecret proneneſſe* of *deſire* after the *profits* and *honours* of this *preſent world*; And no marvell, ſince God hath ordained the uſe of his *beſt creatures* in ſome good meaſure for *them*, as well as for *others*; *All the beſt of the oyle, and all the beſt of the wine, and of the wheat ſhall be thine*, ſaith God unto *Aaron Num.* 18. *v.* 12.

7. Beſides

7. Besides that those of the *Ministeriall Function* have been (*hitherto* at leastwise) *persons* commonly of *good* and *generous extraction*; A *royall Priesthood* the *Scripture* stileth them (*Them* of the Jews) not without some little *glance* it may be of *aspect* this way, as * *succeeding* there in room of the *Primogeniti*, or *first-borne* of the *Family*; Among the Athenians they observ'd it for a *Law*, as *Plutarch* relates; whereof *Aristotle* gives the *reason*, *Pol.7.c.9.* Because even the *honour* and *esteem* of *Gods Worship* lies much thereupon; The Romanes long while out of the great *respect* they bare to the *Sacerdotall dignity*, confin'd the *Office* of *Augurship* to the * *Patricii* onely, men of *nobler* and *better descent*, till by the overpowring strength of their *Tribunes* it was brought lower, and expos'd to the *Plebeians*; It was the notorious fault of *Jeroboam* after his *revolting*, 1 *King.* 12. that he made the *lowest of the people Priests*, v.31. Now then, men on this wise *gentilely* borne, *ingenuously* and

* Ἐπειδὴ πρὸ πρεσβυτέρου ἡ πρωτοτόκου τὸ Πρεσβύτατον, καὶ ἡ βασιλεία, καὶ ἡ ἱερωσύνη χρεωστεῖται; *Ibid. Pel.l.2.Ep.47.*

* *Festus de Sacerd.c.4. Pomp.Lat. c.5,6.&c.*

and *liberally* brought up, well may they in congruity require a *ſutably liberall means* towards their ſupportance.

3um. *Where the labour or paines undertaken deſerveth extraordinary much, there is due an ample and more then ordinary recompence.*

But the Miniſters paines deſerveth extraordinary much---

Ergo--

8. *The Miniſters paines deſerveth extraordinary.*) *The Labourer is worthy of his hire*, ſaith our Saviour Chriſt, *Mat.* 10.*v.*10. Be that laid as a *ſure unqueſtionable ground* to *build* upon; Now no *labour* or paines anſwerable to the *Miniſters*; Not the *Lawyers*, not the *Phyſitians*, &c. whether we conſider the *perſon* and his *Office*, the *Ambaſſadour of Chriſt*, 2 *Cor.*5. Or moreover the excellency of the divine *Habit*, whence caſually it proceedeth, or laſtly, the dignity of the *matter*, whereabouts *objectively* it is imployed, even the *ſalvation* of *mens ſouls*.

9. What

9. What the Philosopher therefore *Ethic. l. 9. c. 1.* delivers concerning your more sedulous *instructers* or *bringers* up of *young youth*, * ὃ γὰρ πρὸς χρήματα ἢ ἀξίαι μίσγεται, τιμᾶτ' ἰσαξίοτ- &c. holds as true, if applied to our *present purpose*; How that in *proportioning* to them (the *Ministers*) a meet ἀίδαιξον of *reward*, we value their *paines* of *studie* or *care* in *overseeing* (with the like) undergone by them, but not their *abilities* of *knowledge*, which we cannot, nor yet the *benefit* of *spirituall* culture we receive from them: Or if so this *latter*, then the *Merces* here assigned, suits onely *ex congruo*, (say your Schoolmen,) as whereby there's *meted* forth unto them a *convenient* * *subsistance*, (*regard* being evermore had of mens *different deserts*,) someways answerable to their *Ministeriall Profession*; And thus S. *Paul* for certaine, (whether in the *one* respect, or *t'other*) 1 *Tim.* 5. allowes them *double honour* or *reward*; *Double*, *i. e. great* and *extraordinary*.

* ὄδεν περίπον ἀνάλλαγμα φιλοσοφίας. *Socrat. Ep.* 6.

* *Non enim à populo redditur quasi merces, sed tanquàm stipendium datur, quo ut possint laborare, pascuntur; Lombard. in* 1 *Tim.* 5.

That

4um. *That which enableth the Miniſtery with meet and fitting power for performance of their duty in their ſeverall places according to the Apoſtles more ſpeciall rule or precept on this behalf, is to be indulged unto them.*

But liberall Maintenance inableth the Miniſtery with meet and fitting power, for——

Ergo——

10. *Liberall Maintenance enableth the Miniſtery with*--) The Apoſtles one *rule* 1 *Tim.* 3. among *others*, is that a *Biſhop* or *Miniſter*, (for, *Eatenus* they are all *one*) be φιλόξενον, given to *Hoſpitality*, *v.* 2. *Tit.* 1. *v.* 8. ready for works of * *Bounty* and *Charity*; which yet poſſibly he cannot doe, unleſſe indued with *ſufficiency* of outward *means*.

* *Domus Clericorum debent eſſe Communes; Linwood de Cleric. non Reſidentib. c.* 3.

11. And indeed to conſider aright of the *buſineſſe*, who ſo fitting in all reſpects for ſuch a Chriſtian-like *Office*, as is the *Miniſter*; So *judiciouſly diſcerning* of *times* and *perſons*, with other circumſtances

stances here occurring; Anciently the *Primitive* devout Christians were wont according to that *Act.* 3. v. 34.35. to commit into the *Clergies hands*, as into a safe *Repository*, the *stocke* of their *charitable benevolence*; And hence came it that *Bishops* then had morveover their *Paronomarios*, *Vicedominos*, *Oeconomos*, τὰς τεταγμένας εἰς οἰκονομίαν τῆς ἐυποιΐας, *Concil. Gangren. c.* 8. certaine *Stewards* or *Dispencers* under them, for the easier *distribution* of *Church-alms*.

What makes for the greater lustre and glory of Gods Church, is by all means to be taken care of. Sum.

But a liberall Maintenance of the Ministery makes for the greater lustre and——

Ergo——

12. *Liberall Maintenance of the Ministery makes for the greater lustre and——*) The *glory* of *Christs Church* stands not onely in the *sincere administration* of the *Word* and *Sacraments*, (though that be *chiefe*) but likewise in the *comelinesse* of *outward means*, by which they are to be

 ministred;

miniſtred; Under the *Law* with what *pomp* and *ſolennity* were things appertaining to Gods *Service* then performed; The *Temple glorious*, the *Vtenſils* for *Service* all glorious, the *Prieſts* in their appointed *Offices*, *glorious*: And if now the *adminiſtration of death*, as the Apoſtle ſpeaks, 2 *Cor.* 3. *was glorious*, how ſhall not the *adminiſtration* of the *Spirit* be rather *glorious?*

13. I know what ſome will be apt to reply; *Eminency* of *Learning*, *Sanctity* of *Life* and *Converſation*, are truly the *crowne* and *glory* of the *Miniſtery*: Such remarkable *endowments*, as St. *Paul* requires in them, 1 *Tim.* 3. *True*: But yet is the *outward ſufficiency* of *means* an excellent *Foyle* for the ſetting them off; *Poverty* bings *contempt* upon their *perſons*, and where the *perſon* of a man is held in *low eſteem*, his *Doctrine* will hardly gaine *credit* or *acceptance*; *Wiſdome is better than ſtrength*, ſaith *Solomon*, *Eccle.* 9. v. 16. *nevertheleſs the poor mans wiſdome is deſpiſed, and his words are not heard.*

* Οὐτ' ἀρετὴς ἄλλης ὁλκὸς ἰσχύει ἀνδρὸς ἄρχειν,
Οὐτ' ἀρετὴ ἀρχόντο—Callimach.

* Χρηματ' ἀνὴρ, πενιχρὸς
ὃν δὲ εἰς τέλεται ἐσθλὸς,
δὲ τίμιος,
Alcæi Frag.

14. Againe, *affluency* of *means*, say they, is the right way to *corrupt* them; A good *Curate* we see, proves oftimes but an ill *parson*: *Answ.* Ἵνα πένθμενοι σωφρονῶσι, καὶ εἰς τὸν βασιλέα τὸ ἀφανὲς εὐσεβέστερον προσευχῶσι, &c. was the gibing *reason* * *Iulian* gave of his despoiling the *Ministery* of their *wealth* and *riches* they then possessed: That *Christ* their *Master* whose *followers* they would seem to be, had spoken much every where in *commendation* of *poverty*, and therefore it was a favour to strip them of such needlesse *superfluities*, as might well prove a *let* or *hindrance* to them in their *progress* towards *heaven*.

* Ep. ad Ecebol. Naz. in Orat. 1mâ.

15. And further upon a *like pretence*, they might, if they pleas'd, as well except against the *gifts* of *Gods grace* conferr'd upon men, which yet notwithstanding some they *turn into wantonness* also, *Jud.* 4. But, *Vitium personæ non transit in Rem*; It is one point the

abuse of a thing, and another the *lawfull* and *laudable use* of it: Let the *abuse* be taken away, and the *thing* it selfe may well be reserv'd to *better Masters*.

6um. *What's due to the Gospell-Minister by the undoubted Law of morall Equity, that the Magistrate ought to see determin'd and made sure by the Law positive or Municipall.*

But some kind of allowance for certain is due by the Law pos.——

Ergo——

16. *What's due to the Gospell-Minister by*—*that the Magistrate ought to see*—) We speak here, remember, Ἁπλῶς χρήματος, as supposing no such *portion* at all either *allotted* or *confirm'd* by *Law*.

17. There is an *opinion* very predominant in the minds of many, as if *Ministers* were by *profession* to be a kind of * *Eleemosynaries*, *hominum mendicabula*, as *Plautus* phraseth it, wholly at the *charity* and *devotion* of the people; *Wicklif* is said to have been the first *broacher* of this *Heterodoxall opinion*; Upon this pretence

* *Vid. Grets. in Disceptatione Mendicit. & proprietat. sive de utili Dominio Bonorum.*

pretended ground we find him in truth condemn'd in the *Councell* of Conſtance, *Articul.*18. and *Waldenſis* he *Dogmatically* relates and confutes the ſame; *Doctrinal.Fid.Tom.*1.*l.*2.*c.*65. Howſoe're it was, *Fides penès Authores eſto*, I determine not.

18. We reade of a *proviſion* not much unlike to this made on behalfe of their *Miniſters* in the Bohemian Churches, *Ut avertatur periculum otiſæ viotæ, ipſi ſuis manibus victum parent*: Let them *worke hardly* or they muſt not eat, *Confeſs. Bohem.c.*9. and herein have they followed directly the fourth *Councell* of *Carthage Can.*51,52. *Ut Clericus quantumlibet verbo Dei eruditus artificio victum quærat*; So apt are men to cul out the worſt of every thing, if any there be: albeit if we ſhal narrowly ſearch into the different *condition* of the times, ſuch *Canon* might perchance have been of *good* and *neceſſary uſe* as then, and moreover that may well befit *one* place, we know, which yet by *reaſon* of the *diſproportion* it bears, ought in no wiſe to be obtruded or forced upon *another*.

19. *Wickliff* his *ground* now was, if ſo he held, a *wrong underſtanding* of our Saviours words, *Mat.* 10. *v.* 8. *Freely ye have received, freely give*, relating apparently (there from the Text) to a *diſpenſation* of thoſe *miraculous gifts* the Apoſtles were endued with, which as they had received them *gratis* of Gods extraordinary bounty for the greater benefit of his *Church*; ſo were they not to make *ſale* or *merchandize* of them, as *Simon Magus* afterwards, *Act.* 8. would they ſhould have done.

20. Next *v.* 9. *Provide neither gold nor ſilver, nor,--&c.* ſpoken for the *time* only, if we ſhall compare it with *Mark.* 22. *v.* 20. *But now he that hath a purſe, let him take it, as likewiſe his ſcrip--&c.* And it is further refelled by that of the Apoſtle afterwards, 1 *Cor.* 9. where reflecting upon the *preſent ſtate* of *affairs*, as *then* was, and *ſtill* is, he ſeriouſly *argues* and concludes, as I ſaid, the *Miniſters right* from grounds of *naturall equity*.

21. But

21. But then moreover is this *right* of *naturall equity* to be *ascertain'd* by some *positive* and *binding law*: Else how shall the *Minister* do to compasse such his *right*? *Right* is as much as no *right*, where it lieth beyond the *power* of our procuring.

22. Besides, that *Artis est perficere Naturam*, as they say: And since *Common Equitie* grounded upon *nature*, (This further *seconded* and *confirm'd* by a *speciall Ordinance* of Gods owne framing, that *They which preach the Gospell should live of the Gospell*, 1 *Cor.* 9. *v.* 14.) hath interessed the *Minister* to some *proportionable meete allowance*, though *uncertain* what, it is doubtless the *Magistrates* part to *perfect* the worke so fairly begun, by *assigning* * *determinately* what *Nature* hath *intended* and *drawn* forth in a ruder *proportion*.

* *Positivum Jus determinatio est Juris naturalis, Regul.*

23. At a word, no trusting to the bare *benevolence* of the *people* in this *cold Climate* of ours, and in times especially when *Charity* according to our Saviours

prediction, *Mat.*24. is grown *colder*; Time was when through abundance of *love* they would have *plucked* out their owne *eyes* to have given them S. *Paul*, *Gal.* 4. *v.* 19. much more have freely *contributed* to him whate're might be *needfull* for him in way of *ſupport*: But now as *times* are come about, they will be ſooner ready to *pluck* out the *eyes* of their *Miniſters*; Inſtead of falling down to them in ſign of *reverence*, as the *Jaylor* did by *Paul* and *Silus*, *Act.*16. (And truly he who ſhall but conſiderately ponder thoſe our *Saviours* words, *Luk.* 10. *v.* 16. *He who deſpiſeth you deſpiſeth him that ſent me*: Or that of the Apoſtle, 1 *Cor.*4. *v.* 1. *Let men ſo account of us as of the Miniſters of Chriſt*, might perchance be eaſily perſwaded to a better and more reverend *eſteem* * of their perſons and Function both) they every where fall upon them.

* Εὐλογοῦντες, καὶ τὰς ἰσίας τιμᾶν, ὡς Λειτουργοὺς Θεῶν, καὶ ὑπηρέτας καὶ διακονοῦντας ἡμῖν πρὸς τὰς Θεάς; *Jul. Apoſt. in Frag.*

* Οἱ ἐν γνώσει ὄντες καὶ τοῖς πολλοῖς ἀρεσκωσιν, ἢ τὸ πολλὰ ἀγνοοῦς, *Triſmeg. in Pimand. c.* 9. *Ita eſt, idemque ſemper fuit: Damnat quiſquis quod ignorat, A. Politd.* 1 3 *ep.* 31.

24. Unleſſe haply (and for *great part* I ſpeak it, not *otherwiſe*) they be ſome * *illiterate*, *fanaticke*, *factious ſpirits* among them——*Facit hoc illos Hyacinthos*: Ἀμαθεῖς καὶ ἀδιόρθωτοι ὄντες τῇ φύσει καὶ τῇ ἀπολογίᾳ

διολιγωσῦ λόγυ, as *Athenagoras* speaks: Such briefly whose *none* or *ill* deserts by a *wrong construction* of the *Age* we live in, hath lifted them up into the *high esteem* of *worthy Pastors*.

Criminibus debent, hort's, Prætoria, Mensas.

OF

OF SET FESTIVALL DAYES IN THE CHVRCH.

BY *Set Festivall Dayes*, I mean not such *Dayes* the Papists celebrate, for the most part *dedicated* to Saints that ne're were *men*, or had a *being*; Again, to them whose names, it is to be feared, may sooner be found written in the *Rubrick*, than in *Heaven*, and that in such abundant number as they do: More *Solemn Feasts* have they devoted to a *Commemoration* of their *imaginary* and *fictitious Saints*, than the yeare well

well nigh hath *dayes* to keep them on.

Et tot Templa Deûm Romæ, quot in urbe sepulchra,
Heroûm numerare licet——

2. But by *Festivall Dayes* then I understand *dayes* of *solemnity* instituted upon *good grounds*, in honour of *Christ* himselfe in the first place, in *memoriall* of those *speciall Saints* the *Apostles*, *Evangelists*, &c. and this too moreover for *good ends*, Εἰς τῆς προηλθυκότων μνήμην, καὶ τῆς μελλόντων ἀσκησιν, *Euseb. Hist. l. 4. c. 14.* as well for *Memoriall* to the dead, as likewise for an *usefull pattern* of *imitation* to *succeeding Posterity*.

3. The *Fathers* and others of the *Ancients* are frequent in making * mention of such *dayes*; *Oblationes pro defunctis, pro Natalitiis annuâ die facimus*, saith *Tertullian de Coron. Mil. c. 3. Eusebius* binding upon certain *Tradition* fetcheth the *rise* of them, as high as the *death* of *Polycarp*, *Ubi Supra*, c. 14. *Ignatius* teacheth it plainly, Τὰς ἑορτὰς μὴ ἀτιμάζειν, *in Ep. ad Philip.* that we neglect not by any means

* *Catalog. Primordial. Festorum habes in Constit. Apost. l. 5. c. 12, 18, 19. l. 8. c. 33. Orig. Contr. Cels. l. 8. Adscitorum postea in Novell. Commin.* Περὶ τῆς ἡμέρων τῆς ὅλης——

means, or undervalue the *appointed Feaſts* of the *Church*: So farre as that *S. Auſtin* accounts him not true ſonne of the ſame who ſhall ſo do; *Reſte Feſta Eccleſiæ colunt, qui ſe Eccleſiæ filios eſſe recognoſcunt*, ſaith he, *Serm. de Temp.* 252. But the *Authority* (barely) neither of *Church* nor *Fathers*, is now adayes much ſet by, ſuch is the *overweening ſelfe-conceitedneſſe* of men: And therefore paſſing by that deſpiſed kind of *Plea*, I ſhall endeavour to aſſert the *lawfulneſſe*, as likewiſe the *expediency* of ſome *certaine Feſtivalls*, by theſe enſuing *Reaſons*.

Arg. 1um. *What the Apoſtles have warrantably and that of their own Authority, done by one day, their Succeſſors or the Church Repreſentative may do in like ſort by others.*

But the Apoſtles have warrantably of their own Authority ſet apart one ſpeciall day to ſolemne uſes in this kind.

Ergo

4. *What*

4. *What the Apoſtles have warrantally and of their own Authority done by one day, their Succeſſors, the Church may——) Particular* and *divine inſpiration* on the Apoſtles behalfe, they of the *adverſe party* cannot plead *here*; If they do, they muſt and ought to prove it: And as for *Power* and *Authority*, the * *Church* doubtleſſe hath ſtill a like left with her in ſome *good meaſure*, together with a promiſed *generall aſſiſtance* of the *Spirit* ne're to faile, *Joh.* 14. *v.* 16, 17, 26. (eſpecially for the *inſtitution* and *abrogation* of *Eccleſiaſticall Rites*) as the Apoſtles had; Elſe had ſhe not, I ſuppoſe, ventured on it, which yet nevertheleſſe it cannot be denied, but that ſhe hath, even to an *aboliſhing* or *reverſing* of ſundry *Ordinances* inſtituted by the Apoſtles *Themſelves*, *Act.* 13. *v.* 28, 29. 1 *Cor.* 11. *v.* 33, 34. 1 *Tim.* 5. *v.* 9, 10. coll. with the *known practiſe* of the *Church* ſince being; Elſe ſhould ſhe want againe the *juſt means* of providing occaſionally things within her ſelf making for *order* and *decency*, as the Apoſtle adviſeth, 1 *Cor.* 14. *v.* 40.

* *Deus ſingulis temporibus eandem Eccleſiæ largitur gratiam, Theoph. Alexandr. Ep. ad Epiphan.*

5. Now

5. Now the *minor Proposition* of the *Argument* appears from their *assigning* the *first day* of the *week* to a *solemn* and *constant remembrance* of Christ his *Resurrection*; which was done by their *translating* over, or *adjourning*, as I may say, of the Jewish *Sabboth*; So as one *day* of the *week* we still celebrate in *memory* of the *Creation*; by an *everlasting Precept* of the *Morall Law*, and the same as being the *first*, by an *Apostolicall Ordinance* in honour of our Saviours *rising* and *returne* from the grave; * *Calvin* yet goes further, and is of opinion that (there occurring no *certain Precept* to the contrary) the *Church* if she pleas'd, and *occasion* were offered, might againe change the *day*, and remove the *Sabbath-observance* unto some *other*.

* *Instit. l. 2. c. 8. n. 34.*

2*dum.* *Such dayes whereon we have received some inestimable great benefit or other at Gods hands, we ought not to let passe without solemn acknowledgment and celebration of them.*

But on certaine peculiar dayes we have received divers inestimable--

Ergo——— 6. *Such*

6. *Such dayes whereon we have received some ineſtimable, &c---) Thou ſhalt ſhew thy ſon in that day,* ſaith God, (ſpeaking of the *Inſtitution* of the *Paſſeover*) *ſaying, This is done because of that which the Lord did unto me when I came out of Egypt, Exod* 13. *v.* 8. Againe; *This is the day which the Lord hath made, Pſal.* 118. *v.*24. What then? *we will rejoyce and be glad in it*; The *Fathers* in their *Feſtivall Homilies* are rife and frequent in preſſing this *Motive*; The * *Heathen* themſelves led on thereunto by the guidance meerly of *naturall reaſon* and *gratitude* together were accurate in this kind of *obſervance*, even to *exceſſe*.

* *Heſiod. in ἡμέραι, Ovid. in. Faſt. l.* 1. 2. *&c. Alexand. ab Alexand. Genial. dierum, l.* 4. *c.* 20. *vid. A. Politian. l.* 12. *Ep.* 7.

7. The *Aſſumption* I make good by *inſtancing* in the dayes of our Saviours *Nativity*, his *Paſſion*, *Reſurrection*, *Aſcention*, the ſame S. *Auſtine* keeps to, and reckons them up in order, in *Ep. ad Januar.* 118. For the firſt, *Generatio Chriſti eſt origo populi Chriſtiani*, ſaith *Leo*: and therefore to be had in *high eſteem* with us; The Angells *themſelves* in that *Halleluiah* or ſet *Anthem* of theirs, *Luk.* 2. *v.* 13.

2.v.13,14. did *celedrate* the same, thus giving us *example* what we likewise ought to do.

Te cuncta nascentem puer,
Sensere dura & aspera, saith *Prudentius* of the birth of Christ: All *things* then *universally* both *above* and *beneath* conceiv'd thereupon a kind of *cheerfulnesse* within them; And shall *we* only remaine altogether *stupid*? Expresse no manner of joy in *commemoration* of that *day*, which other creatures at *first* entertain'd with such sense of *joy* and *gladnesse*?

8. For the second S. *Paul* ranks it in almost an *equall degree* of worth with the *Resurrection*; *Who was delivered for our offences, and was raised againe for our justification*, Rom.4.v.21. So, c.8.v.34. *Who is he that condemneth? It is Christ who died, yea rather that is risen againe*; Μεγάλη ἑορτὴ τῶν σωληνέων πάθους, could * *Philo* say (speaking of the *Essæi*) who himself lived much about those times; Great is the *solemnity* observed by them in the *day* of Christs *saving Passion*.

* *Philo. de vit. à Theorit.*

9. For

9. For the third I ſpeak of an *Anniverſary celebration* here, and S. *Paul* may ſeem to have pointed at it, 1 *Cor.* 5. Therefore let us keep the *Feaſt*, the *Feaſt of the Paſſeover*, *v.7.* not with *old leaven*, *&c.* *Juſtin Martyr* ſpeaks of its being kept as high as the *Apoſtles times*, Ἐκ τῶν Ἀποστολικῶν χρόνων, *Reſp. ad Orthodox.* 115. Ἐκ διδαχῆς τῶν Ἀποστόλων, *Euſeb. l.5.c.25.* *Ex Authoritate Scripturarum, & univerſæ Eccleſiæ Conſenſione*, ſaith *Auguſt. Ep.* 119. *c.* 14. So as very early within the *ſecond Century* of *yeers*, it came to an hot *diſpute* betwixt the *Eaſtern* and *Weſterne* Churches, (*Victor* being Pope) concerning the *punctuall determinate day* of an *obſervation*; They earneſtly then for a *ſet day*: The men of our *times* as much againſt *any* at all; *Dicite Pierides*--whoſe *judgement* of the two, trow ye, had we beſt to follow.

10. For the *third*, it was a buſineſſe in it ſelfe wholly of *triumph* and *exaltation*; *Lift up your heads, O ye gates, and be ye lift up ye everlaſting doors, and the King*

of glory shall come in, cries *David*, *Prophetically* foretelling this * *Ascention* of Christs, *Psal.* 24. *v.* 7. and the Apostle S. *Paul* in a *Semblable* wise, where afterwards *Historically* he records the same, *Eph.* 4. *v.* 8. *when he ascended up on high, he led captivity captive, and gave gifts unto men*; *Solenne* * *Tessaracostæ* they anciently called it in *distinction* from that of *Pentecost* following.

* *Iust. Mar. in Dial. cum Triph. n. 56.*

* *Scalig. de Emendat. Temp. l. 7. Diem festum solent agitare mulieres à partu, quod tempus appellant* Τεσσαρακοστον, *Censorin. de Die Natal. c.* 10.

11. For true it is, the *effectuall Collation* of those *gifts* hapned not untill the *day* of *Pentecost* afterwards, and therefore was *this* likewise kept *holy* upon the *grounds premised* by the *Primitive Christians*, in remembrance to wit of such *notable gifts* as then *actually conferred* on the *Church*. We find the *Apostles*, and others of the *Disciples*, *Act.* 2. *v.* 1. unanimously *then* met together, fore-speaking as twere some such *solemnity* from the beginning due unto the *day*; And indeed in reason why should not the *day* of the *Spirits descent*, thereby enabling the Apostles with *sufficiency* of *means* for preaching of the *Gospell*, equally and as well deserve a *day* of

of *remembrance*, as that of the Lords *comming downe* upon Sinai did at *promulgation* of the *Law*; the *one* answering to the *other* in *condition* of being, and both in *distance* of *time* following directly *fifty dayes* after a *celebration* of their *Passeover*, our *Easter*.

12. Perchance they will say in way of *Returne* to whate're hath been offered concerning the *observance* and *speciall respect* the premised *dayes* may seem to challenge at our hands: How that all the *duty* here requir'd of them is sufficiently performed by an *hearty* and *gratefull commemoration* of *soul* within: *Answ.* That's not enough; *Solomon* was quite of another mind, when he dedicated the *House* and *Ark* of God, 2 *Chron.*7. with such *solemnity* and *outward expressions* of joy, as there he did; And further they might upon like reason say as much, if they durst, in prejudice of the *Lords day*, or *first day* of the week, celebrated with a *weekly observance* in memorie of Christs *rising* then.

13. Yes; But the Apostles as it was confessed, have already taken care for the due *keeping* of *that*, giving us *example* by their *practise*, what likewise they would have us to doe: They have so; Nevertheless are the *grounds* each where for the observing of *this* and *other* dayes much the same, only *gradually* distinguish't in the *worth* of them, and therefore by the *Rule* of *Analogie* capable of a like *Constitution* or *Ordinance* in the *Church*.

14. But secondly, say they: Another day may serve as well, Christ may be taught and presented to the people as *born*, and *crucified*, *risen*, and *ascended* every day: *Answ.* * S. *Chrysostome* had a sence of this *devout fancy*, and moreover lessoneth us how and upon what good *Motives* we may be induced to an *effectuall performance* of it: Ἵνα μάθωμεν ἡλίκα δεῖ ἡμᾶς δοῦναι τοῖς θεοῖς, *&c.* yet doth he not there gainsay, but highly approve of the *solemn keeping* of *certaine dayes* also; There is surely somewhat, which too he well knew no doubt, in the *peculiar* set day,

* *De Pentecost. Homil. 1mâ.*

day, which by reaſon of the annexed *ſutableneſs* of time, as it *formally points* forth, ſo it *carrieth* our *intentions* upon the *particular acts* here falling under a *Commemoration.*

15. Be it added as a *Corollary* of *uſefull obſervance*, that the *wilfull neglect* of ſuch more *remarkable dayes*, will by degrees inſenſibly eat out a *remembrance* of the *bleſſings themſelves* we have received on thoſe *dayes*; Certainly it was the curſed *ſtratagem* of the Manichees in ſo doing, as S. *Auſtine* reports it, *Contrà Ep. Manich. c. 8. Cùm ſæpe à vobis quærerem* ſaith he, *quòd paſcha Domini plerumque nullâ, interdùm à paucis tepidiſſimâ celebritate frequentaretur--Reſpondebatur ejus diem celebrandum eſſe qui verè paſſus eſt; Chriſtum autem qui natus non eſt,--&c.* Of the *Priſcillianiſts* afterwards, as *Leo*, *Ep. 39. c. 4. 17.*

The Synagogue or Church of God among the Jewes, had power of ordaining ſet Feſtivall Dayes. 3um.

The Church of Chriſt hath no leſſe power than had the Synagogue a-

Ergo——

16. *The Synagogue or Church of God among the Jewes, had power of ordaining, &c.*) V.gr. the *Feast* of *Dedication* of the *Temple*, *Ezr. 6.v.16.* of the *Altar*, 1 *Macchab. 4.v.59.* (graced by our Saviour afterwards with his presence, *Joh. 10.v. 22*) of an yeerly *triumph* or *rejoycing* for the *overthrow* of *Nicanor*, 1 *Mac. 7. Joseph. Antiqu. l. 12. c. 15.* Of *Purim*, *Hest. 9. v. 19.* besides sundry other that *Sigonius* reckons up, *De Repub. Hebl. 3. c. 16, 17.* Yet further is it observable how, *Hest. 9.* the *keeping* of the *day* was *established by a decree*, not left at *liberty*: That too for an *yeerly performance*, nor *movable* or *uncertaine*; And such *power* now of *consecrating certaine dayes* in the yeare, the *Church* of Christ likewise as was said, hath evermore assumed to *her selfe*, which nevertheless if any wayes *unwarrantable*, in all likelihood she would not once have *attempted*, or gonne about to *doe*.

where

Where the maine reaſon of ſome Action or Duty continueth ſtill one and the ſame, there the dutie conſequent hereupon, may ſtill be one and the ſame.

But the maine reaſon of appointing ſet Feſtivall Dayes, is one and the ſame with us ſtill, and with the Jewes under the Law.

Ergo——

Axiom. *Ad agens uniforme ſequitur actus & effectus uniformis, De Cæl. l. 1. c.*

17. *The main reaſon of appointing ſet Feſtivall dayes, is ſtill one and the ſame with*——) A main *reaſon* thereof with the *Iewes* was the * *magnifying* of the *Lords Name*, a *ſolemne rejoycing* in his *manifold bleſſings* from time to time conferred upon them: Such were their *Feaſts*, and upon this *ground* moſt evidently inſtituted and commanded to be kept, the *Feaſt* of *Pentecoſt*, of *Trumpets* and *Tabernacles*, *Lev.* 23. *Deut.* 16. that they *might rejoyce before the Lord*: And this *reaſon* now ſtill concerneth *us*, as well as *Them*.

* Τῶν Ἰουδαίων ὑποθέσεις καὶ ἡμῖν Θεοσδότων ἡμῖν ἀναμεμνήσκουσι δωρεῶν, καὶ ἡμᾶς παύλειν ἡμᾶς ἀγιαζῶν πρεσμενύουσι λύσιν; *Theodor. Eqtini, Ep.* 8.

18. Nor shall the want of Gods *Authoritative particular direction*, (as there, where the Almighty was pleas'd to *order* all things conducent to a *right service* of him, by his owne *immediate appointment*,) alter the case, since we *adde* nothing thereby to the *Divine worship*, that may be *essentiall*; Nothing * *besides* or *against* the *word*, briefly, nothing in *præjudice* of it any wayes, which is the *thing* our Saviour condemneth *Mark.* 7. *v.* 13. and termes it a making the Word of God of *no effect* through our *inforced Traditions*; And such particularly as to the point in *Quæstion*, was *Ieroboam* his ordaining a new *Paschall Feast*, *I King.* 12. *v.* 31, 32. both for *time* and *place* contrary to what God had appointed, *Exod.* 12. *v.* 18. Otherwise it is an *universall good note* of *Luthers* somewhere, *Satis est si non sint ibi prohibita*, *&c.* In *circumstantiall points* of *Religion* what the *Scripture* expresly forbiddeth not, it may well be thought to *allow* of, as leaving it to the * *Churches* further *determination*: Yea, *vertually* it doth *allow* of it, under that *generall caution* or *advise*

* *Iren. l. 4. c. 25.*

* *Confess. August. Artic. de Tradit. Melanct. h. in loc. Tit. de Ceremon. Reg. 3id.*

advise in the forecited, 1 *Cor.*14.*v.*40.

19. Nay *occasionall extraordinary Feast-dayes*, Themselves, as scrupulous as they be, will in no wise *gain-say*, but do practise them: And they have holy *David*, *Solomon*, *&c.* for *warrant*, who besides those *solemne usuall Feasts* among the Jewes of Gods owne *Institution*, ordained other-some, (upon *religious occasions* too) 2 *Sam.*6.*v.*15,16,17. 2 *Chron.*7.*v.*8. 9.*&c.*30.*v.*32.

20. Onely they are then your *set appointed dayes*, * *Feriæ stativæ* they so impugne; Ταῦτα γὰρ Ἰουδάικα ἔστι· Ἰουδαικοῖς μύθοις περοίχεσθε, as the Aerians long ago were wont here to clamour, *Epiphan. Hæres.* 75. yet with what reason save onely a kind of *peevish humour* in them of doing things, Οὐχὶ δίσημα ἀλλ' ἰδίᾳ πεπαιδεύσθαι, as he there goeth on, rather of their owne *free motion*, than by the *appointment* of *Superiours*, it is hard to say, there being no more colour of *will-worship* censured by S. *Paul*, *Col.*2. *v.* 23. discernable in the *one*, than in the *other*.

* *Feriæ aut stativæ sunt, aut conceptivæ, aut Imperativæ— Macrob. Saturn. l.* 1. *c.*16. *Stata Sacra, Cato Orig.*

Those

5um. *Those whom we ought to honour exceedingly, whilst living, their memories we may justly celebrate after their decease.*

But the Saints of God we honour exceedingly whilst living——

Ergo——

21. *Those whom we ought to——their memories we may justly celebrate after——)* For the *Assumption*, that's cleare of its selfe, without further *proofe*: The *major* holds firme in the *cohærance* of it by an *Argument* drawne a *Consentaneis*, where the *ground* of the *antecedent* and *consequent* is *æquall*, or the *same*.

22. Now for the *consequent* it selfe what more *effectuall ready course* of *celebrating* and *perpetuating* their *memories*, (according to that of the *Psalmist*, *Psal.* 112. *v.* 6. *The righteous shall be had in everlasting remembrance*) than by allotting *certaine dayes* to be spent in an *Anniversary commemoration* of them; A *practise* this so grounded upon *plain reason*, that we performe it ordinarily and in

in *civill considerations* to our * *Princes*; The Romanes did it to their neerer *Friends, Themselves*; *Natales seu natalitios dies*, who so ignorant but hath heard of? Christians afterwards by their *example* took them up, and applied them to the death of the *Saints* deceased, especially of such who had suffered * *Martyrdome* for the *Truths* sake, Γενέθλια ἢ ἁγίων Μαρτύρων, in this sense, *Concil. Laod. c.* 51. Ἡμέραι γενέθλιοι, *Euseb. l.* 4. *c.*14. *vid. Ambros. in Serm. de Sanctis per Annum, D. Maxim. de eisdem, &c. Bed. in Martyrolog. passim.*

* Ναὶ δὰ καὶ ἐπὶ τῶν βασιλέων γενέθλια, καὶ τῶν ἀνέσεων, *Balsam. in Phot. Nomocan.*

* *Meritò natus hodiè dicitur, quando non ad præsentem vitam materno est effusus utero, sed conceptu fidei, Martyrii partu cœlesti nascitur generatus ad gloriam, Chrysol. in Sanctum Andr. Serm.* 133.

23. But why *this* you'le say, is it donne to the *Saints* in *times* of the *Gospell*, rather than it was to the *Patriarks*, and other *worthies* under the Law? Nay, secondly, why is the * *name* of *Saint* at all attributed unto them. To answer *ordine retrogrado*, one *Quære* with another: And why, I pray, may it not be *communicated* to the *faithfull servants* of God now deceased, as well as whilst they continued here upon earth, which yet in contemplation of their more *eminent deservings* we find in Scripture usually

* Θέσμον Καθολικὸν ἐκδέδαι, μὴ λέγεδαι ἴδια τὸ παρά παν

ally bestowed on them; No *reason* that I can guesse at, unlesse some speciall *designe* they may have of *ingrossing* the *speacious Title* of *Saintship* to *Themselves*.

δξιον, Cedren. in vitâ Constant. Coprony mi.

24. But more particularly for the former of the two, that *prælation* of *time*, namely the *Apostles* and *Evangelists* before the rest; It is not the *Popes Canon* or *glozing Rubrick* we bind on: But the reason is their neerer *conjunction* with Christ both in *time* and *favour*, whose συνεργοὶ they are stiled to have been, or *fellow-labourers* with him in the *worke of the Gospell*, 1 *Cor.* 3. yea, λύτρωται ἢ ἀνδρῶν, or the *Saviours of men* (in some good sense) is *Macarius* bold to adde; *Homil.* 28.

25. As the *Gospell* came in time after the *Law*, for *the Law*, saith he, *was by Moses, but grace and truth came by Jesus Christ*, *Joh.* 1. *v.* 17. So have these *first messengers* of *glad tidings* a *neerer relation* to, and *greater interest* of *respectfull* observance in us; *How beautifull are the feet--&c.* We cannot then too highly *honour* them, (I speak of a *morall civill respect*)

reſpect) whom the Lord hath *honoured* ſo much *himſelfe*, and ſo *proportionably* for others likewiſe, who by *imitating* their remarkable and praiſe-worthy deeds, ſhall (though not *æquis paſſibus*) tread in their *ſteps*, follow their *example*.

* Καὶ γὰρ τιμῆς ἀξιοῖ πάντας ἡμᾶς, ὁ τῆς θείας ἀποδοχῆς ἀξιωθὶς, ὡς τὸ τῆς παναγίας κειρτωνὶ μεσιτείαν κοσμήσας; *Heroch.*

26. Upon theſe with the like *reaſons* then I may be bold to infer the *expedienty* (a *lawfulneſſe* at leaſtwiſe) of ſome *ſet Feſtivalls*, if, *firſt* of all, not abuſed through *riot* and *prophaneneſſe*, that which S. *Paul* ſo much blameth the Corinthians for in the keeping of their *love-feaſts*, 1 *Cor.* 11. Ἡμῖν δὲ ὁ διὰ τούτων τὸ τῆς πανηγύρεως ἐρχίλαι, &c. as * S. *Cyril* Apologizeth for the *looſneſſe* of his *times*, and it hath been haply the fault of ours heretofore; Elſe through *ſuperſtitious vanity*, as the *Papiſts* deal by theirs, placing a kind of *Sanctity* in the *dayes themſelves*; (No, we challenge no ſuch power of *altering* any day from its *wonted* and *proper nature*;) And hereupon comes it further, their *eſteeming* ſo of *one day above another*, forbidden *Rom.* 14. not in reference to the *ground* or morall *occaſion* of ſuch day or dayes, (which peradventure might

* *De feſtis Paſchal. Serm.* 5.

might well enough be borne with,) but simply in *its selfe*, and for the *dayes sake*.

27. Secondly, if not *mixing* with * *Heathenish Customes*, *Quibus gentes Idolis deditæ intendunt*, as *Sanctus Marcialis* fore-warneth, *ad Tolos. c.* 25. Else containing somewhat in them secretly *repugnant* to the *truth* and *substance* of Christs *Gospell*, which is *another thing*, S. *Paul Col.* 2. *v.* 16, 17. *Gal.* 4. *v.* 10, 11. notes in those *cæremoniall Iewish Feasts*, their *Sabboths*, and *new Moones*, and lesoneth us against the *observance* of them.

* *Vid. Ambros. Serm. de Circumcis.*

28. But all this is still Οὐδὲν πρὸς ἐπὶ; The *Quæstion* is only about *some Festivals*, (No *other* than what many of the best * *Reformed Churches* abroad have allow'd of) and these rightly *regulated* and kept up to the *purity* of their *first Institution*.

* *Confess. Helvit. c.* 24 *Bohem. c.* 15. *Aug. c.* 4 *&c.*

29. As for such who hold off here meerly out of a *timorous simplicity*, because we may be thought hereby to take somewhat from the *due worship* of God, and impart it to the Saints, may that of

S. *Au-*

S. *Auſtine* ſuffice with little *change* of *termes*; * *Nos Martyribus non templa ſicut Diis, ſed memorias tanquam hominibus mortuis celebramus, De Civ. Dei l. 22. c. 10.* Again, *Contr. Fauſt. l. 20. c. 21. Populus Chriſtianus memorias Sanctorum &c.* we Chriſtians *conſecrate* ſuch *Feſtivalls* not ſo much to *Saints* as to *God*, nor yet this moreover for any *Worſhip* or *Honour* (more than *civill*) of *Them*, but onlie in *commemoration* of their *vertues*.

* *Honorandi ſunt Martyres propter imitationem, non orandi propter Religionem, honorandi charitate, non Servitute; Rab. Maur. de Inſt. Cleric. l. 2. c. 24.*

30. The reſt of more *intractable ſpirit* in this and other *Arguments*, I meddle not with, whoſe manner it is when driven about by ſtrength of *reaſon*, and hardly put to it, to cry out *conſcience* ſtraight, (as they of Rome in ſuch like *exigencies*, the *Church*, the *Church*) making *conſcience* on this wiſe the common *Aſylum* of dull *ignorance*, or diſſembled *Faction*.

* *Bonae res neminem ſcandalizant niſi malam mentem, --agnoſcunt malum ſunm qui tam bono ſcandalizantur: Tertull. de Virg. Veland. c. 3.*

31. Nor ſhall I ſay more to thoſe who will be ready to object here the *peoples* * *weakneſſe*, and *proneneſſe to ſuperſtition* upon this occaſion, as not rightly apprehending *why*, or for *what ends* ſuch

such *Festivalls*, were ordained, but that it is pity where the easie *remedy* of found and better *information* may be had (since, Ἀκρότατος τῆς ἀμαθείας ἀδιάτρητος καὶ δεισιδαιμονία, saith *C. Alexandrinus*,) *good orders* wholesomely established in the *Church*, should without more adoe fall a needless *sacrifice* to the peoples *undisciplin'd simplicity*.

* *Euripid. Bάκχαι.*

* Πατρῶν παραδοχὰς, ἃς ἂν ὑμήλικας χρόνω
Κεκλήμεθ', ὄντας αὐτὰς καταβάλλειν λόγῳ.

OF THE LIBERTIE OF PROPHECYING.

CHrist our Saviour *died* and *rose* againe, that he might *purchase* unto himselfe a *Church*, *Eph.* 5. *v.* 25. This *Church* he meant in some good measure it should be free as well from the *wrinkles* of *Errour* and *Heresie*, as the *spots* of gross *impiety*: And to this purpose when he left the *world*, he bequeath'd unto it the *fellowship* of his *holy Spirit*, which might direct and guide it into *all truth*: Nor so onely, but he

hath fenced it in moreover with *Order* and *Rules* of *Diſcipline* againſt the ſlie inſinuations of whate're incroaching *Novelties*.

2. The *Primitive* * *Fathers* were ſo carefull in performance of their *duty* herein, as not to admit of the leaſt *tittle*, or *tittle*, *Ne ſyllabæ quidem*, ſaith *Theodoret*, *Hiſt.l.4.c.17.* in point of *variation* from the *truth*; What ſtirre with them about the *termes* Ὁμοούσιος and Ὁμοιούσιος, touching the *Conſubſtantiality* of Chriſts *Divinity* and *Humanity* together in the *ſame Perſon* againſt the Arrians; Of Ἐξ and Διὰ in *proceſſion* of the *Spirit*, againſt the Macedonians; The *Nicene Councell* quickly damnes the *blaſphemous writings* of *Arrius* that they might not do further miſchief, as likewiſe did the *Epheſine* the *works* of *Neſtorius*, the *Councell* of *Chalcedon* thoſe of *Eutyches*.

* *Socrat.l.1. c.6.l.3.c.21. Sozom.l.7. c.4. Evagr. l.2.c.1.* —Διὰ μιᾶς καὶ ἴσης αὐτῶν δοξολογίας τὸ δόγμα γεγύμνωται.

3. So vigilant were they anciently, we find, to prevent the noxious *Supernaturations* of *Satan*: And ſo carefull ought *Chriſtians* by their *example* ſtill to

to be in suppressing that *liberty* of *opining*, (assumed now *adayes* more than ever,) *i.e.* of *venting* and then *maintaining* their *private fancies* under the colour of *Prophecy*; Which that the *Christian Magistrate* or *Minister* according to their *severall Interests* may lawfully doe, I prove it by these ensuing *Arguments*.

That Discipline which we find both commanded and severely practis'd for restraint of false and erroneous opinions concerning Gods Worship in times of the Law, may accordingly (in some good proportion at least) be used in times of the Gospell. Arg. 1um.

But such a coercive Discipline we find both commanded and practis'd in times of the Law, &c.——

Ergo——

4. *Such a coercive Discipline we find both commanded and*——) This is cleare from *Deut.* 13. *v.* 1, 2, 5. *&c. c.* 17. *v.* 2, 3, 4, 12. *c.* 18. *v.* 20. 2 *King.* 23. *v.* 5, 6, 20. 2 *Chron.* 15. *v.* 12, 13. *c.* 34. *v.* 32, 33. *&c.* *Iosiah took away all the abominations out*

of the Countreyes which pertained to the children of Israel, and made all that were præsent in Israel to serve, even to serve the Lord their God.

5. For the *Major* (whate're advantage the *Donatists* of old might conceive gained to their *cause* by distinguishing of the *times before* and *after* the *Gospel*, as *Optatus* reports, *Contrà Parmen. l.* 3.) S.* *Cyprian* inforceth the *Argument*, *Si ante adventum Christi*, saith he, alluding to that *place Deut.* 13. *Circà Deum colendum hæc Præcepta servata sunt, quantò magis post adventum Christi*; If it were so in times of the *Law*, much rather ought it to be donne in *times* of the *Gospel*: For that the *purity* of *Gods Worship* is *now* as *much*, or *more* to be tendered, than *then* it was, as the *body* exceedeth the *shadow*, and *truth* the *substance*.

* *De Exhortat. Martyr. c.* 5.

2um. *A Discipline which* (over and above) *we have confirm'd by sundry passages præceptive and exemplary extant in the Gospell, hath quæstionlesse its place and use in the Church of Christ.*

But

But such a coercive Discipline we have it over and above confirm'd by sundry passages Praeceptive and Exemplary extant in——

Ergo——

6. *Such a coercive Discipline we have over and above confirm'd by*——) See 1 *Tim.* 1. v. 3, 10. 20. where the Apostle *excommunicates Hymen* and *Philetus* upon this very point; So 2 *Tim.* 2. v. 18. Our *Translation* there renders it, *Shun prophane bablings*: But as *appositely* perchance, *πεύσεσθαι, stay prophanes, &c.* Againe, *Tit.* 5. v. 11. c. 3. v. 10. *Rev.* 2. v. 14. *I have a few things against thee*, (writes Christ unto the *Church* of *Pergamos*) *because thou hast them there that hold the Doctrine of Balaam, &c.* and v. 20. speaking of the *Church* of *Thyatira*, *Notwithstanding I have a few things*, saith he, *against thee, because thou sufferest that woman Jezebel which calleth her selfe a Propheteſſe, to teach and seduce my servants*; What more plaine?

7. And further, to what purpose else, may that *Rod* be, S. *Paul* makes mention,

of, 1 Cor. 4. v. 21. A *Rod* of *power*, v. 20. (intimated by that Σκῆπτρον *seu baculum Pastorale* given heretofore into the *Bishops* hands at time of their *Investiture*;

* *Iliad. A.* * Μὴ νυ τοὶ οὐ χραίσμῃ σκῆπτρον τε ἰὸν τε θεοῖο, said he of *Chryses Apollos prime Priest*,) where the Apostle haply alludes to *Aaron* his * *Rod*, betokening the *Authority* of his *Commission* from God, *Exod.* 4. v. 17. Answerably whereunto Christ is said in verue of such his *power* which he hath, to *break the Nations in pieces with a rod of iron*, *Rev.* 2. v. 27. or else he relates, as being a *Free-borne Citizen* of *Rome*, *Act.* 22. v. 28. to those *fasces* or *bundle* of *rods* carried in token of their *Authority* before the *Romane Magistracy*.

* *Ambros. 42. Ep. 18.*

8. We exclude not here, (as before *Qu.* 1. *n.* 11) the *Civill Magistrate* from the use of the *Sword* in some cases, where the *Rod* of *Ecclesiasticall Discipline* will not do, for as much as he *beareth not the Sword in vaine*, *Rom.* 13. *Constantine* the Great us'd it to purpose, in the *banishment* of *Arrius* and his *Complices*; So did *Theodosius*, *Valentinian*, and *Gratian*, notwithstanding the *Lenity* of *Theodo-*

sius

sius awhile upon occasion, *Socrat. l. 5. c. 20.*) by framing of *Capitall Lawes* as a *barre* of *resistance* against the *Underminers* of the *Orthodox established Religion*; Few or none of better note shall we find in the whole *Series* of those *Emperours* to have donne otherwise: It is the *brand* which * Historians fasten upon some loose *Pagans* or *Hæretiques* there Themselves, that without any *discrimination* had at all they suffered a *multiplicity* of all *Religions*, as did *Valens*, *Julian*, thereby to gaine the *easier passage* for their *own*.

* *Paul Diacon. in vitâ Valentis. Idem in Iulian. Themist. & Aoyᾱπαλιν. Orat. 12. vid. Lamprid. in Heliogabalo.*

9. Nor yet without cause, (so to adde *reason* to *example*) have good and *prudent Governours* of *State* been very sharp in *suppressing* the dangerous *encroachments* of innovating *Sectaries* at all times; since *Hæresie* is a kinde of *Gangrene* or *Canker*, 2 *Tim.* 2. which if *spreading*, and not otherwise *curable*, what followes, but that

Immedicabile vulnus,
Ense recidatur——*S. Paul* to this effect useth the very *phrase* of *cutting off*; *I would they* (*i.e.* certain *seducing Teachers*)

were cut off who trouble you, Ἀνατελοῦσι, Gal.5.v.12.

3um. That Discipline which occasioneth a greater comming in of Proselytes or Converts to the Christians Profession, is surely of good use in the Church of Christ.

But such a coercive Discipline occasioneth a greater comming in of Proselytes and Converts, &c.

Ergo——

10. Such a coercive Discipline occasioneth a greater comming in of——) Therefore saith Christ concerning those unmannerly *guests* in the *Parable*, Luk.14. *Compell them to come in that my house may be filled*; This *House* is his *Church*, and the *Compulsion* there meniioned is by the *severity* of *pœnall Lawes*; S. *Austin* is frequent and earnest in pressing this kinde of *meanes* as the *surest* and *speediest course* of *reclaiming* the Donatists with their *seduced adhærents*, *Ep.*49,50,60,127,158, 161,167.&c. notwithstanding their *envious complaints* of *injury* being donne hereby to their *weak unsetled consciences*; Since,

Ad Officium Hæreticos compelli, non allici, dignum est. Durities vincenda, non suadenda est; Tertull. adverse. Gnostic.c.92.

Since, *Quæ pejor mors animæ*, ſaith he, *quam libertas erroris*? What more *certaine death* of the *ſoule*, than that of *free liberty** permitted unto men of following their owne *ill-grounded* and *erroneous opinions*.

* *Melius eſt ut liberum invitas, quàm ut voluntibus concedamus exitium.* Jul. Firmic. de Error. profan. Religionum.

11. On the other hand *reſtraint* here begets in men whether they will or not, a *ſence* or *feeling* of the duty they are *inforced* to, and *knowledge* many times, though unawares, produceth a *love* of what they thus know; *Per hæc enim fiet, ut velint ſanari*, Edict. *Marcellin. Contrà Donatiſt. ad fin. Collat. Carthag.* Ὁ μὲν ἐν τῷ πρόσθεν ναῷ ἀπηρνήσατο (νόμον,) τοῦτον ἐν τῷ τότε ναῷ, ὑποδύσεται δὲ ἀνδρεῖος, *Herocl.* Where the *laſt Act* then is not forced, but *voluntary*, capable of effecting a *ſincere* and *true Religion* in the *heart*.

12. If this will not ſuffice, or may ſeem too harſh, I further diſtinguiſh betwixt *poſitive* and *privative cenſures*, as may be us'd; The *latter* without all ſcruple juſtly *exerciſable* upon *offenders* here; when as namely men of reſerv'd and otherwiſe *inoffenſive ſpirits*, ſhall yet, if requir'd,

Ἐκκλησία ζωῆς μόνον κλείσεως, ἀλλὰ καὶ ἀσυλίας ἐν μὲν ἱεροῖς. Orat. de Sabbato. Lex Instituta in Ecclesia. Can. 136.

requir'd, deny due obedience to some knowne *establish't law*; Such are *abstension, prætention*, a * *disabling* for present from the enjoyment of *places* of *publike advantage* either in *Church* or *State*; in a case, saith *Paul*, *reject such an one*, *Tit.* 3. *v.* 10. and this because of the great *scandall* and *exemplary harm* which doth necessarily follow upon such their *unconformity*.

4um. *That Discipline, the neglect whereof maketh way for the increase of Schism and heresie whereby the growth of Christs Gospell is much retarded ought to be retained and exercis'd in the Church.*

But the neglect of such coercive Discipline maketh way for the increase of——

Ergo——

1. *The neglect of such coercive Discipline maketh way for*——) S. *Hierome* aptly to this purpose, *Scintillula res parva est*, (saith he) *& pænè dum cernitur, non videtur: Sed si fomitem comprehenderit, & nutrimentum sui quamvis parvi ignis inve-*

invenerit,--&c. Igitur & scintilla statim ut apparuerit, extinguenda est--Comment. in Gal. 5. v. 9. On this first, and from such *small beginnings* brake forth the Arrian *Heresie* with him, and in like manner, almost in the same *termes* doth *Pompanius Laetus* record the *rise* and *growth* of Mahumetisme, *Hist. l. 2. in vitâ Mag-med.*

14. For why? No *error* so grossely sottish which (if not straight *crushed* in the *shell*) may not gaine *Abettors*, and men in reason will be forward to broach their *novell opinions*, where instead of *censure*, they are like to find * *impunity*, if not *credit* and *applause*; (*quantum Nemo satis credit tantum delinquere Permitti*

* Ἁμαρτία γὰρ παῤῥησίας ἀξιωθεῖσα ὃν ἀπεργον φύσεως πόνων, ἐπιτυχοῦσα δὲ ἀπροσκόπτως, καὶ κολαζόμενα λαϊγμοῖς φιλεῖ ὑπ' εἰς τὸ παντελὲς ἀποκόπτεσθαι. *Procop. Hist. Arcan.*

Error, like as all sin, is naturally most *fruitfull* of increase; *Date una sequuntur mille*: One evermore readily begets another, and so onwards, as long as either the *fancy* within remains unwearied, and not tired out, or there be offered from abroad fitting and plausible *matter* to work upon.

14. But

14. But what will ſome ſay; Shall the devout minded Chriſtian be utterly debarr'd the *liberty* of *ſcanning* whatere *doctrinall truths* commended to him, of ſatisfying his *ſcrupulous conſcience*, of *propounding*, if occaſion require, his ſuppoſedly better and more *Orthodox conceptions*? *Anſw.* It is mens *open* and *turbulent divulging* of their *private fancies* I argue againſt, not their ſober *examinations* even of *eſtabliſh't* and generally *received Tenets*; When with the *Beræans Act.* 17. they ſhall modeſtly ſearch into the *truth* of points, whether it be ſo, or not: And on this manner we may lawfully, as St. *John* adviſeth, 1 *Ioh.* 4. *try the ſpirits* of *others*, as likewiſe propound our *owne*; yet ſo, as that for quiets ſake, we ſubmit to the *Churches Decrees* already fixed, untill ſuch time, as a ſolemne and formall diſcuſſion of the matter in way of review, may bee firſt obtained.

15. Again, doth not Chriſt himſelfe *Mat.* 13. counſell us to let the *wheat* and *tares grow up together*, till the time of *harveſt*

veſt ſhall come; By *tares*, ſay good *Expoſitors*, denoting the *Hæretick*, and by *wheat* the *Orthodox Profeſſors*; Yes: Leſt whileſt we gather the *tares*, we deſtroy the *wheat* alſo, *v.*29. There you have the *Reaſon* aſſigned of this *forbearance*; * So as where we are able to *diſtinguiſh* betwixt them, (which yet to do is many times a peculiar *Act* of Gods all-diſcerning eye, who alone can uncaſe theſe *ravenous diſſembling wolves*) we may *extirpate* the *tares* and leave the *wheat ſtanding*: Or els he means it of the *wicked generally*, and ſo muſt we perforce reſt content with their *company* in this *preſent world*, elſe go out of it, as the *Apoſtle* ſpeaks, 1 *Cor.*5.*v.*10.

* Οὐ δεῖ τῶν κακίχων ἀσεβῶν, καὶ ἐπιβλαβῶν, καὶ ἐντρομίζειν αὐτῶν τὴν ἀνοχὴν, ἀλλ' ἀναιρεῖν, ὅπου καλὸν ἐκβάλλειν.

16. *Gamaliel* his *adviſe*, *Acts* 5. *v.* 38, 39. urged by ſome of *letting things alone, leſt haply we be found to fight againſt God*, * *Beza* hath long ſince well and eaſily anſwered, with an *Ex veris principiis malam concluſionem eliciunt*; For what though Gods *decree* in all caſes doth evermore *inevitably* take effect, it followes not therefore, we may not lawfully make uſe of *ſubordinate outward*

* *De puniendis Hæreticis à Magiſtratu.*

ward means either way, sometimes in a way of *furtherance*, and sometimes of *prævention*, as here, to the crushing of such *dangerous opinions* in the very *shell*, or first *budding* of them.

Nothing that opens a gap to many or more Religions than one, as tending to salvation, is sufferable in a Christian Church

Liberty of Prophecying opens a gap to many, yea more Religions than one.

Ergo——

17. *Liberty of Prophecying opens a gap to*——) *Unumquemque in sua fide salvari, that men may be saved in their own *several wayes* of *Religion* and *worship*, hath been the groundlesly absurd *opinion* of divers; The first *broacher* I meet with of this brain-sicke conceit, is *Carpocrates* the famous *Heretick*, who binding on those two great *Postulata* in Christianity, *Faith* and *Charity* as alone *absolutely necessary* to *salvation*, held all other things for matters of *indifferency*, et *secundum opinionem hominum quidem quidem*

* ἕνα ἕκαστον ἐν τῇ ἰδίᾳ αὐτοῦ δόξῃ σωθῆναι, (Σίμων Μάγος) παραδιδοὺς τὴν διὰ δόξας περὶ τὴν Ἐκκλησιαστικὴν Orig. Contr. Cels.

Non esse noxium si inter Gentilium Aras & Dei Ecclesiam quisquis transiens utraque venereur. Arrianorum dicta referente, Greg. Turon. l. 5. c. 43.

quidem bona quædam à mala vocari, Iren. l.1.c.24. Yet what ſaith our Saviour, *Strait is the gate, and narrow is the way which leadeth unto life*; There is but a *way* thither it ſeems, not *wayes*, and this *way* but *narrow* too; *S. Paul Phil.3.v.16.* mindes us of a certaine *Rule*, that *Fidei Catholicæ Regula*, as the *phraſe* afterwards grew rife among the *Fathers*, which every of us profeſſing the *Chriſtian Religion* muſt *conforme* to, and warily proceed by; *Let us walk by the ſame Rule, let us mind the ſame thing.*

18. It was the fenceleſſe cuſtome of the Romanes in *latter times* (for elſe anciently, *Separatim nemo habeſſit Deos, neve novos,--&c. Dodeca-Delt. de Jur. Sacror. n.2.*) to worſhip their *ſeverall gods*, of whom they had *ſtore*, after their *ſeverall appointed formes* of *Service*, thus allowing as many *Religions* in their *State*, as they had *Idol Deities*; *Quid intereſt? Valer. &c. quâ quiſq; prudentiâ vera inquirat? Suum cuiq; mos, ſuus cuiq; ritus eſt*, ſaith *he: But not ſo for the true God, the God of Iſrael; I will give them* (my people) *ſaith the Lord, one heart, and one way that they*

* *Symmach. in Relat. ad Valent. & Theod. vid. Athenag. in Legat. pro Christian. Baron. ab initio.*

they may serve me, Ier. 32. v. 38. and, *Be ye perfectly joyned together in the same mind, and in the same judgement*, 1 Cor. 1. v. 10. A *Babel confusion* of *various* Sects and *Professions*, of *silver*, and *brasse*, and *iron*, and *lead* mingled together; in no wise pleaseth him; But, *he will gather them into the furnace, and his wrath shall blow upon them to melt them*, Ezek. 22. v. 20.

——*Multa ambago viarum*
Anfractus dubios habet, & perplexius errat;
Sola errore caret simplex via. Prud.

6tum. *That which begets certain jealousie faction, and rancor of mind among people; is not to be permitted in a State.*

But liberty of opining, and then practising divers Religions, begets certain—

Ergo——.

* Καὶ ὅτι διὰ τὴν συνήθειαν, ἢ συνδρομὴν, ἀναγκαίως ἢ γίγνονται Moran. Orat. ad Ang. apud Dion. l. 52.

19. *Liberty of opining and practising divers Religions, begets certain jealousie, faction, and——*) * *Begets*, Isay, and that almost *necessarily*: For where there is difference in *opinions*, there will be a disagree-

diſagreement of affections, it can hardly be withſtſtood: Whilſt each *party* ſuſpecteth the others *overſpreading growth*, oppoſeth its *increaſe*, and ſtomacks all ſucceſſefull *prevailings* of the ſame; The *Iew* will evermore maligne the *Samaritane*, the *Phariſee* conteſt againſt the *Saduce*, till all be in an uproare, as there it was, *Act.* 23. *v.* 7. *Diſſenſiones augente licentiâ*, as *Amm. Marcellinus* gives it *l.* 22. And it was one of *Iulian* the Apoſtate his ſubtill *devices*, a *tolerating*, yea *cheriſhing* the *Chriſtians* in their *divided Sects* and *Opinions*, *Ne unanimantem plebem timeret*, ſaith he there; The like plot we reade of in *Diodor. Sicul. l.* 2. which ſome *Tyrants* of Ægypt uſed towards their *Subjects*, (Good *policy* indeed in a *weak* and not fully *ſecure Government*,) Ὅπως μὴ πόλις ὁμονοήσαι δύναται ἐπ' ἀλλήλους καὶ κίνδυνον——thereby to hinder them from a *mutuall accord* each with other, and ſo the more eaſily keep them *under*.

20. *Unity* in point of *Religion* is the ſureſt *tye* of concord in *affections*; *I will give them one heart, and one way that*

they may fear me, Ier. 31. We shall hardly ever *feare* God, as we ought, unanimously and with one heart, unlesse we *serve him* after *one* and the *same way*; And hereupon doth S. *Paul Eph.4.v.3. præmise* the *unity* of the *Spirit* before the *bond* of *peace*; *Endeavouring*, saith he, *to keep the unity of the Spirit in the bond of peace*; * No *peace* to be expected, where the *spirits* and *judgements* of men are *disagreeing*: Where there remaines *struggling* together in the same *wombe*, as 'twere, of the *Church*, *different Tenets*, *contrary Opinions*.——

* Ἀμεινον γὰρ ἀεὶ τοῖς ἀνθρώποις τὸ ἐλεύθερον, καὶ ὅτε θέους περιτρόπου, ὅτε—Agath. Scholast. Hist. l. 2

Conjunctaque eôdem,
Non bene junctarum discordia semina Rerum.

7um. *Things fault-worthy in Themselves, secret or open, may justly be punished according to a different cognizance had of them.*

But error or blindnesse of minde is a thing fault-worthy in it selfe.

Ergo——

21. *Error or blindnesse of minde is a thing*

thing fault-worthy in it ſelfe——) *Reaſ.* Becauſe it is * *ſinfull*; *If a ſoule ſhall ſinne through ignorance againſt any, Lev.* 4. v. 2, 14. *The thought of fooliſhneſſe is ſinne, Prov.* 24. *v.* 9. *Simple ignorance*, as being the *fruit* of *originall corruption* in us, and *Habituall*, of *Actuall*; Therefore *both* puniſhable, (as ſo) by *God* the *ſearcher* of the *heart*, and who keepeth his *Tribunall* of *Iudicature* likewiſe there; *I the Lord ſearch the heart, I try the reins, even to give unto every man according to his wayes; and according to the fruit of his doings, Ier.* 17. *v.* 10. *Outwardly* by the *Magiſtrate* in reference to thoſe *externall effects* it uſually produceth, of ill *example, inconformity, diſturbance* either to *Church* or *State*.

* Τὰ μὲν γὰρ ἁμαρτήματα ἐστὶ τὰ ἀγνοίᾳ γινόμενα, καθάπερ καὶ τὰ τῶν ἀκολάστων, &c. Clem. Alexandr. l. 1.

22. Otherwiſe, *Cogitationis pœnam nemo patiatur*, is a ſaying *Orthodox* enough: For that *conſcience* of it ſelfe truly, is as * *Epictetus* ſpeaks, Τὸν ἐφ' ἡμῖν, ἀδὲ φύσει ἐλεύθερα, ἀκώλυτα ἀνεμπόδιστα, a *thing* not to be come at, or *reached* to by the hand of *puniſhment*: But therefore do the *inward acts* here, thoſe *privy machinations* of the *ſoule* fall under *cenſure*,

* *Enchirid.*

only by *accident*, as making to the *greater increase* and *aggravation* of the *outward*; * *Præmeditated offences* done with a *full* and *knowing consent* of the will, deserve severer chastisement, than doe *slips* of *infirmitie*; Else secondly, in a *constructive sense*, as prompting to a *violation* of that *Law* or *Command* which *conscience* within tells me I ought not to *violate*; *Wherefore you must be subject* (saith he, *Rom.* 13. speaking of *externall obedience* due to *Governors*) *not onely for wrath, but for conscience sake.*

* Κεφάλαιον ἐστὸ πολλάκις ἐιρημένον, ὅ πρόξενος ἐστὶ ἀνοίας, Apthon. Progymnas. m. c. 13.

8um. *What men are otherwise bound to, that they may lawfully be inforc'd and compell'd to by help of some pœnall Discipline:*

But Christians are bound to a true and incorrupt profession of the Gospell.

Ergo——

23. *Christians are bound to a true and incorrupt profession of*——) For as for those *without*, *Pagans* and *Infidells*, I meddle not with; There's perchance *another* and *milder kinde* of *course* to be observ'd in

in dealing with them: *Monendo, non cogendo*, as the *Councell* of *Toledo* hath præscrib'd, *c.56.* Such who have not as hitherto *submitted* Themselves to the *Iurisdictive Authority* of the *Church*; and from whom we differ in the *Fundamentalls*, and *first Principles*.

24. But now the *bond* or *obligation* of *Christians* is *double*, the *one* of *generall equity* as they tender the *welfare* of their owne *soules*; The *other* that *particular vow* or *promise* made by them in *Baptism*: And upon this especially followeth a *just right* in the *Magistrate* of *holding* them to their *vow*.

25. Neither may they say, it is not in their owne power to change their *opinion*, when as requir'd thereto, (being first sufficiently *præmonish't*, according to the Apostles *Rule*, *Tit.3.v.10.*) for want of a *further* and *higher illumination*; It may be, it is, did they but improve their *Naturalls* as they ought, by help of the written *word*, (the *word of Truth*, *Iam.1. v.18.*) carefully and impartially perused by them; Since the *rectifying* of our *under-*

ſtandings in the apprehenſion of *Dogmaticall points* is one thing, and the *conforming* of our *wills* is another.

26. Or howbeit did they at leaſtwiſe admit of that *divine light* ſhining in upon the *Intellect*, when as perchance it is offered them, and not rather *ſhut* it *out*, like thoſe *Iob* 24. *v.* 13. who are ſaid to *rebell againſt the Truth*: And in both theſe caſes fore-going, *pænall coercion* ſerves moſt effectually (and *Remedii loco eſt quod prodeſt*, ſaith *Seneca*, *Malum pœna medicinale*, your *Canoniſts* call it) to *excite* and *quicken* the ſlothfull and otherwiſe ſluggiſh *diſpoſitions* of men: Where yet againe, as before, the *violence* of *conſtraint* here uſed, reacheth not at all to the *conſcience* within, (*Voluntas enim non cogitur*, they'le ſay, and no more may the *conſcience* truly, in reſpect of its *immanent* and more *immediate* operations) but faſtens as 'twere and *determines* wholly upon the *outward Acts*, whether of *omiſſion* or *commiſſion*, the proper *objects* of it.

Ὡς ἀληθῶς ἀγαθὰ πάσχουσιν οἱ δίκην διδόντες, ὠφελοῦνται γὰρ τὸ βελτίω τὴν ψυχὴν ἴσχειν ὑπὸ κολαζομένοις. Plato.

27. If the *Ancients* of the *Church* ſhall

shall seem to crosse the *Doctrine premised*, as somewhere * they do, (unlesse they speak haply of some manner of *illegall hostile coaction*, as formerly I have put the *difference*, *Qu.* 1.) you must consider the *times* they liv'd in, of *trouble* and *persecution* commonly: And men, we know, will be apt out of a *straine* of *griefe* and *anger*, (good *Job* himself cannot be excused) or where *Themselves* are *interessed*, Τῶ πίτρω τὰδικῶν, as they say, to deliver that, which otherwise and upon a *calmer* more *setled judgement* they would not have donne.

28. In brief, so to cast the *Quæstion* into a kind of *state*, and then leave it: *Error* of *Doctrine* is for certaine after some way or other *positive* or *privative*, *censurable* by *Authoritie*: But chiefly, where as it toucheth upon *high* and *dangerous points* in *Themselves*, so withall it *breaks* forth, and *redounds* abroad to any notable *annoyance* of the *Church* we live in; Else, *Quisque in suo sensu, &c.* a *mutually charitable forbearance* of *Christians* one towards another would here doe well: Still, *Salvâ fidei compage*, as S. *Austin*

* *Religionis non est cogere ad Religionem; Tertul. ad Scapul. c. 2. Verbis potius quàm verberibus res agenda est; Lact. l. 5. c. 19. Nemo cogitur ut credat invitus; Cassiod. l. 2. Ep. 27.* Βιάζεσθαι χὴ ἔλκειν πρὸς Εὐσέβειαν, —ἐυτρεπὲς ὰν ὄειν, ὅτι— *Isid. Pelus. l. 3. Ep. 353.*

stin gives the *Caution*, So as the fellowship and sweet communion of Faith among men be no wayes hindered or impeached thereby.

* Καὶ ἀνίσως λογισμὸς μέν-νοσι, τῷ τῆς διανοίας ἀ-προκόπτω μέρα, &c. *Constant. in Orat. Introduct. ad Concil. Nicæn. apud Gelas. Cycicen.*

29. But in other *cases* as hath been argued, far be that Κάνων ἀδιάφορος, mentionned by *Socrates*, *Hist. l.* 5. *c.* 20. Away with such a *Pantheion*, a confused *Medley* of *mutiplicious Religions*: a *tolerating* thus of *many*, is in truth the direct way to have none, and whilst we indulge a *liberty* of *different opinions*, we indanger the *immaculate purity* of the *true*; Thereby we render Gods holy *Hæritage* as a *speckled bird*, strange to behold, whereof he complaineth, *Ier.* 12. *v.* 12. Contrary to what he hath forbidden, *Deut.* 22. *v.* 9. we *sowe* Christs *Vineyard* the *Church*, with *divers* and *different seeds*, the *seeds*, as most commonly it falleth out, of ensuing *discord* and * *confusion*.

* *Diversitas Religionum omne dissipat Imperium. Cardan. vid. Lips. advers. Dialegist. c.* 13.

30. Finally, consider but the desperate wild conceits, (under the notion of *new lights*,) such an *unbounded liberty* of *Prophecying* hath of late brought forth, what *Monsters* of impiety and grosse folly

folly together it hath begotten among us, ὅλοὰ λέγειν, ὁλοὰ δ' ἔρδειν, Aeschyl. whilst the *Ghosts* as 'twere of all the * *ancient Hæreticks* may seem to have been consulted with, and their loathsome long since *putrified opinions* againe revived in the *same* or a *worse shape*, than what at first they had, and that saying of *Shemaiath* unto *Zephaniath* the *Priest*, (*Priests* and *People* both it concerns) *Ier.* 29. v. 25, 27. might do well perchance if taken into *consideration*.

The Lord hath made thee Priest, saith he, instead of Jehoiada the Priest, that yee should be Officers in the House of the Lord, for every man who is mad, or maketh himselfe a Prophet, that thou shouldst put him in prison, and in the stocks.

Now therefore why hast thou not--&c.

* Νόμων καὶ Προφήτας μὴ χεῖρας, μὴ——Legem aut Prophetas nihili faciunt,--Resurrectionem & Judicium futurum non credunt, animæ immortalitatẽ negant, & denique Religionum omnium Adiaphoriam propugnant Const. Apost. l. 6. c. 10.

OF THINGS GIVEN TO RELIGIOVS VSES.

THings *consecrated*, or given to *Holy uſes*, I have formerly elſe-where ſhewne it, (Ὡς ἐν προοδῳ,) *Qu.*5. *n.*19. how after ſome ſort they may juſtly be termed *holy* too, and ſo ought of *right* to be eſteemed by us, conſidering the *ends* and *uſes* for which they ſerve; *Every devoted thing is moſt holy to the Lord*, *Lev.*27. *v.*28. Neither againe is there any doubt hereupon, but that men in all *Ages* will to chooſe be *graſping* and *reaching* at them.

Nit imur

Nitimur in vetitum semper, cupimusq; negata.

The *devoted golden wedge*, with the *Babylonish forbidden garment*, *Josh.* 7. by so much the more do they inflame *Achan* his *unruly desires*.

2. But nor this, nor that is the *Quæstion* in hand: The *Quære* is, whether or no they be so *fastned* as 'twere to the *Church*, by vertue of their *Donation*, that they cannot safely be *taken away*, or otherwise disposed of, *Hic Rhodus, hic saltus*——: And that they cannot (*absolutè loquendo*) I stand thus *confirm'd* in my *opinion*, by these ensuing *Reasons*.

That which defrauds the Doner of his pious and good intendments, is not at any hand to be attempted or put in practise. *Arg.* 1um.

But such aversion or taking away of things consecrated to Religious Uses, defrauds——

Ergo——

3. *That which defrauds the Doner of his pious good intendments, is not at any hand*---)

hand--) The *will* of the *deceaſed*, is ſurely, if not *ſacred* altogether, yet much to be *regarded*: *No man*, ſaith the Apoſtle, *diſanulleth, or addeth thereto, Gal.3. v.15. Nihil eſt quod magis hominibus debeatur, quàm ut ſupremæ voluntatis, poſtquam jam aliud velle non poſſunt, liber ſit ſtylus, & licitum, quod non iterum redit Arbitrium, Cod.l.1. Tit.2.* Nothing more *agreeable* to *reaſon*, than that the *laſt wills* of men ſtand *firme* and *irreverſible*, after which they can *will* or *diſpoſe* of naught any more.

4. Now on the other ſide, is it notoriouſly apparent, how the *Doner* here intends his beneficence, Ἐκδόσια, binding it moreover moſt an end with a certaine *Anathema*, or *Curſe* againſt *ſurprizall*: Whence the *Things* themſelves given on this ſort, as they are ſomtimes *termed* Ἀναθήματα, *ſeu Donaria, Gifts, Luk.* 21.v.5. ſo elſewhere, as rightly Ἀναθήματα becauſe of the * *curſe* or *imprecation* annexed: Πᾶν δ' ἀνάθημα ὃ ἂν ἀναθεματισθῇ ἐκ τῶν ἀνθρώπων, *Lev.27.v.28. &c.*

* *Sacer, eſt venerandus & execrandus, Agrat. Gramat. vid. Feſt. in verb.*

5. Further Καθιερώματα, ἀφορισμένα; *Things*

Things ſeparate from *common uſes*, without all *right* or liberty of *returning* thither againe; Ὡς μηκέτι γίνεσθαι ταῦτα κοσμικά, *Concil. Chalc. Can.* 24. Εἰς κοινὴν χρῆσιν μηκέτι ἀναλαμβάνεται, *Juſt. Mart. Reſp. ad Orthodox.* 121. *Modo irrevocabili res in Eccleſiâ firmatæ*, *ll. Wiſagoth. Tit.* 1. *A perpetuall portion*, *Lev.* 25. *v.* 23. *not to be redeemed or ſold againe*, *c.* 27. *v.* 28.

2um. *Nothing which depriveth the Donee of his juſt right wherein he is intereſſed by the Law of God, of Nature, and of Man, is in any wiſe allowable.*

But ſuch ablation of Things conſecrated deprives the Donee of his juſt right, wherein he is intereſſed by--

Ergo——

6. *Such ablation of conſecrate Things deprives the Donee of his juſt right wherein*---) For the *Poſitive* and *Humane Law*, it is plain enough, and needs no further proofe; Yet among others, notable is the *Law* of King *Edgar* to this purpoſe: *Primùm Eccleſia Dei jura atq; immunitates ſuas habeto*; And the more notable

hand--) The *will* of the *deceaſed*, is ſurely, if not *ſacred* altogether, yet much to be *regarded*: *No man*, ſaith the Apoſtle, *diſannulleth, or addeth thereto, Gal.3. v.15. Nihil eſt quod magis hominibus debeatur, quàm ut ſupremæ voluntatis, poſtquam jàm aliud velle non poſſunt, liber ſit ſtylus, & licitum, quod non iterum redit Arbitrium, Cod.l.1.Tit.2.* Nothing more *agreeable* to *reaſon*, than that the *laſt wills* of men ſtand *firme* and *irreverſible*, after which they can *will* or *diſpoſe* of naught any more.

4. Now on the other ſide, is it notoriouſly apparent, how the *Doner* here intends his beneficence, Εἰς ἀῶνα, binding it moreover moſt an end with a certaine *Anathema*, or *Curſe* againſt *ſurprizall*: Whence the *Things* themſelves given on this ſort, as they are ſomtimes *termed* Ἀναθήματα, *ſeu Donaria, Gifts, Luk.* 21.v.5. ſo elſewhere, as rightly Ἀναθήματα becauſe of the * *curſe* or *imprecation* annexed: Πᾶν δ' ἀνάθημα ὃ ἂν ἀναθῇ ἄνθρωπος τῷ θεῷ, *Lev.27.v.28. &c.*

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Nothing which depriveth the Donee of his just right wherein he is interessed by the Law of God, of Nature, and of Man, is in any wise allowable. 2um.

But such ablation of Things consecrated deprives the Donee of his just right, wherein he is interessed by--

Ergo——.

6. *Such ablation of consecrate Things deprives the Donee of his just right wherein*---) For the *Positive* and *Humane Law*, it is plain enough; and needs no further proofe; Yet among others, notable is the *Law* of King *Edgar* to this purpose: *Primùm Ecclesia Dei jura atq; immunitates suas habeto*; And the more notable

notable for the *reason* we finde given by one of his *Successors* afterwards, * *Quia per eam (Ecclesiam sc:) Rex & Regnum solidum subsistendi habent fundamentum:* Because it layeth a *surer foundation* of *safety* to the *whole State.*

* *Leges Edoward. An.* 1049.

7. Likewise for the *Law* of *Nature*; which alloweth *Sum cuique*, or *right* of *enjoying* without interruption that what every man stands *justly possest* of; And therefore is *Furtum* or *theft* generally defined to be, *Lege naturali prohibitum, Instit. l.* 3. *Tit. de Oblig.* a thing most injust and even against the *dictates* of *Nature* it selfe.

8. For the *Law* of *God*, *Ne furabere* here takes *place:* It is a breach doubtlesse of the *fift Commandement*, interdicting all *invasion, secret* or *manifest*, (*invito Domino*) of *another* mans goods; Or rather to speak properly, *Sacriledge* so called, by reason of the *object* whereabouts it is conversant, improving it up to an *higher species* of evill; *Sacrilegus dicitur, qui sacra legit, i.e.* * *furatur*; *Aquin. 2. 2de. Qu.*99.

* Ιεροσυλιας δε κλεπτοσυλιας εξ ιερων κλεπτων; *Zenoph. in Orat. de Agesilao.*

9. In

9. In every truth, it is somewhat hard to find out a *proper name*, or to assigne a *due* and *fitting series* wherein to place it; Since as one speaks, *Quod nomen accipiet ablatio facultatum, quas nulla lex, nullus casus facit caducas*; *Symmach. in Relat. ad Valent. &c.* What *appellation* or *title* may the *seizure* of *consecrate things* deserve, the which no *Law* or *instance* of *default* doth any wayes render obnoxious to *forfeiture*.

10. But what then? May not the *State* any where out of its *Autocratoricall power* dispence with these *Lawes*? *Answ.* With the meerly *positive Law* it may: *Ejus est rescindere, cujus est condere*. The same power may *reverse* and alter, which first *enacted* and gave it life; But with the *Law* of *Nature* it may not, it is *fixed*: With the *Law* of *God* it must not, it is *sacred*: *Civilis ratio civilia quidem jura corrumpere potest, naturalia vero, (aut divina,* we may safely adde) *non utique*; *Inst. l. 1. Tit. 15.*

11. Yet

11. Yet againe: Such *Donations*, they will say, be oftimes impended to *superstitious* and *blind uses*, or if not so, at leastwise *misapplied* afterwards *besides* the *Doners first intendments*, by the undeservingly *present Occupiers*; *Answ.* For the *former* of these two, what if our *Ancestors* shall have erred in their *charitables*, but withall *misguided zeale*: Though their *devotion* was *blinde*, yet was it not *lame*: Let us afford them *eyes* who have found us *hands* by putting their *charity* into a *right course*, howbeit still with *reservation* had of the Church her just dues and immunities; *Corah*, *Dathan*, and *Abiram*, made them *Censers* with an ill intent, that they might *offer* up *Incense* in them *before the Lord*, *Num.* 16. which was not lawfull for them to doe: Yet nevertheless *Eleazar* there destroyes not those *Censers*, nor doth he utterly *cast* them by, as *unserviceable* to all manner of *holy imployments*, but makes *broad plates* of them, for the *covering* or *overlaying* of the *Altar*.

12. For

12. For the *latter*, as it is the moſt *common Objection* here uſed upon this and other like occaſions, the *Argumentum* Καθολικὸν as 'twere, that Κοινὸν κατὰ πάντων ἢ ἀγαθόν, ſaith *Ariſtotle*, *Rhet. l.* 1. and a principall *ground* of *miſtake* with the memorable; *Jo. Huſſ. Tractat. de Ablat. Temporal. à Cleric. n.* 16, 17, 18, 19. *&c.* So is it the moſt frivolous and *unconcludent* that may be: An arguing from the abuſe of a *thing* to the quite taking away of the *Thing it ſelf.*

13. By this kind of *reaſoning* no *Ordinance* whate're either in *Church* or *State*, though ne're ſo rightly eſtabliſh'd, ſhould be of *long continuance*, ſince *offences* will certainly come; It is not * *Conſequent*, the *inſtitution* be ſtraight made null, becauſe of the *ſucceeding miſdemeanours* and *abuſes* committed againſt it: As *Hezechias* ſomewhere upon *ſpeciall conſiderations* quite demoliſheth the *Brazen Serpent*, 2 *King.* 18. *takes away all the Altars for incenſe*, and *caſts them into the brook Cedron*, 2 *Chron.* 30. *v.* 14. So *c.* 11. 2 *Chron.* 19. he only *cleanſeth* the *Tem-*

* *Sic potè-rit evenire, ut dū cavemus ne uſpiam ſit aliquid ubi inſipientium mens poſſit errare, nihil pene habeamus, Walfr. Strabo, de reb. Eccleſ.*

ple by removing the *filth* and *rubbiſh* out of it.

14. And yet more particularly for the buſineſſe under *diſpute*; God he is (in ſtrict phraſe of ſpeech) the *proprietary* or *owner* here as it ſhall be evidenced by and by: *Et cum Deus poſſeſſor cænobii nunquàm reatum commiſit*, (was anciently the *Rule*) *ſit præfata libertas æterna Ll. Edgar, An. 996.* For as much as he who is the true *owner* of ſuch *Donations* cannot poſſibly in any wiſe offend, whate're his *Receivers intruſted* under him do, neither may the *gift it ſelfe* therefore be juſtly *ſeiz'd* upon, or *taken away*.

3um. *That which (yet higher ſtill) robs Chriſt of his proper Patrimony or Poſſeſſion, is by all means to be abandoned of us.*

But ſuch (forced) ablations of Church-revenues rob Chriſt of his proper Patrimony or Poſſeſſion——

Ergo——

15. *Such forced Ablations rob Chriſt of his*

his proper Patrimony or——) Will a man rob God, ſaith he, *Malac. 3. v. 8. yet ye have robbed me: But ye ſay, wherein have we robbed thee? In tythes and offerings: Therefore, as it followeth, v. 9. ye are curſed with a curſe, becauſe ye have robbed me, even this whole Nation*; Whence it is plaine that God Almightie is in ſome ſort capable of being rob'd and *pilled*. As likewiſe on the other hand of *receiving* ſomewhat, *Mat. 25. v. 40. Verily I ſay unto you*, ſaith Chriſt, *in as much ye have done it* (i. e. *ye have given* any whit) to *the leaſt of my brethren, ye have done it unto me.*

16. I will not here with the *Canoniſts* enter a curious needleſs *diſpute* concerning the true *proprietary* of *things* dedicated to *ſacred uſes*; Some holding for the preſent *Incumbent*; Some for the *Church in communi*, and ſome for *Chriſt*: For *Chriſt* as the *chiefe Lord*; Thoſe of the *Church* as *Feoffees* in *truſt*, or * *Procurators* under him; *Deo & Eccleſiæ* is the uſuall *ſtyle* of ſuch *Religious Grants*; *Eccleſiæ* and therefore *Deo*, as ſome have probably reaſoned upon this *very*

* *Proſp. de vitâ contemplativâ, l. 2. c. 9.*

ground, because *Christ* and his *Church* are mystically but *one* in vertue of that close *union* of *Head* and *Members*, *Husband* and *Spouse*, which is betwixt them; *I am my beloveds, and my beloved is mine*, *Cant.*6.*v.*3. For certaine, *Quod Divini Juris est, id nullius*, (i.e. *hominis*) *in bonis est*, *Inst.l.*2.*Tit.* 1. *The Lords inhæritance*, *Deut.* 18. v.1. *The holy portion of the Land*, *Ezek.*45.*v.*4.

17. Nor doth it occasion any manner of difficulty, *that* his being *Lord* already before such *Enfeofment by right* of *Creation*, whereby he made the world and all that therein is; *I will take no bullock out of thy house, nor he-goats out of thy folds*: *For every beast of the Forrest is mine, and the Cattell upon a thousand hills*, *Psal.*50.*v.* 9, 10. True: but here's an *assignement* or making over of things, which begets a new and more *particular Title*; Christ he is pleas'd in way of *gift* to accept of what was his before; His as *Creator* and *maker* of all things: and now his as *Head* and *Patron* of his *Church*.

18. And

18. And hence is it, in *vertue* namely of such *transaction* or *new making over*, that, *Things* on this wise *consecrate* to *holy uses*, are commonly in Scripture termed *Offerings*, *Gifts*, *Numb.* 8. v. 19. *Mat.* 5. v. 3. *If thou bringest thy gift to the Altar, &c.* Τὸ δῶρόν σου, where all the *right* then or *interest* the *Donor* formerly had, is now hence forwards *abolished* and taken away; *Whiles it remained, was it not thine owne, and after it was sold, was it not in thine own power*, is the *speech* of *S. Peter* to *Ananias*, *Act.* 5. v. 4. as much as to say: Now he had *sold* his *possessions*, and brought in the price to the *Churches stock*, (which he had done) it was not his owne, the *title* was changed: Like as in such manner of *Transactions* elsewhere betwixt *party* and *party* it wonteth to be.

That which discourageth Posterity in their free contributions to pious and godly uses is not to be approved of. 3um.

But such distractions of Church-Revenues discourageth Posterity in their free contribut.--&c.

Ergo--

19. *Such diſtractions of Church-Revenues diſcourageth Poſterity in---)* Since who will depart with the *leaſt moity* of his *ſubſtance* to *Religious imployments*, when he ſhall ſee it obnoxious to the *rapine* of *ſacrilegious* perſons in future times; It will be here with men, as it was with the children of Iſrael in their *offerings*, becauſe of *Hophni* and *Phinehas*, 1 *Sam.* 2. whoſe rapacious wicked dealing in this manner, *ſlacked the peoples devotions*, ſo as they *abhorred the offerings of the Lord*, v. 17. Indeed *Perdere hoc eſſet, non donare*: It would rather be thought raſh prodigality in them, than any wayes a piece of *Religious diſcreet charity* thus to make ready the *prey* as 'twere, (Τοῖς ἱερσύλοις χεῦσον as he ſpeaks,) which covetous greedy Sacrile-giſts might in ſucceeding Ages certainly *imbezzle* and *devoure*.

* *Heroclet.*

5um.

what we finde forbidden in Scripture as to the Houſe or place of Gods Worſhip, may in reaſon be well ſuppoſed forbidden concerning Lands, Revenues, and whate're other things conſecrated

ſecrated to his ſervice: (*And therefore doth the Councell of Chalcedon lay them together under one and the ſame Interdict, c.* 24.)

But the impropriating or miſapplying of Gods Houſe to other uſes beſides the firſt inſtitution of it, we find expreſly forbidden in--&c.

Ergo———

20. *The impropriating or miſapplying of Gods Houſe to other uſes beſides the firſt inſtitution of it, we find*---) For this make all thoſe places that prohibite any where and in any wiſe the *polluting* of his *peculiar Houſe*, the *Temple* heretofore, *Lev.* 21. *v.* 12. 2 *Chron.* 29. *v.* 5. *Ezech.* 43. *v.* 7, 8. *Dan.* 11. *v.* 31. *Ioh.* 2. *v.* 15, 16. *&c.* But moſt remarkable to the *point* in hand, (as things *eſpecially* now goe) is the Prophet *Davids* complaint here, *Pſal.* 74. *v.* 3, 4. taken up long ſince, and occaſionally uſed by *Gildas*, (ſuch is the fatall revolution of times,) *Lib. de Excid. Brittan.*

Lift up thy feet unto the perpetuall deſolation that the enemy hath done wickedly

kedly in the Sanctuary.

Thine adversaries roare in the middest of thy Congregation, and set up their banners for tokens.

They break downe all the carved worke with axes and hammers.

*They have set fire upon thine holy places, and have * defiled, or * prophaned (Βεβήλωσαν) the dwelling places of thy Name.*

* *Prophanatum, quod in Sacrario pollutum: Varro de Lingu. Latin. l. 5. De Sphaliare Templa, sacra prophanare, omnia polluere. Sallust.*

* Τεῦτο γὰρ τὸν λύτλον ἔθος, *Polyb. l. 6.*

21. *Optatus l. 6. Contrà Parmen.* well expresseth this *fury* of the *Heathen* against the *Temple* of God, in that of the Donatists afterwards, against the *Church* of Christ, *Quid tam sacrilegum quam Altaria Dei, in quibus & vos aliquando obtulistis, frangere, radere, removere &c. omnia furor vester, aut rasit, aut fregit, aut removit*: And whether or no such *outrages* are to be matched by some kind of proceedings in these late *licentious* times of ours, may after *stories* speak, I need not.

23. But the *places* fore-alledged, they'l say, conclude only against a *misapplying* of Gods *House* to *sæcular* and *prophane* uses:

uſes: and ſo, *Give not that which is holy to Dogs*, ſaith our Saviour, *Mat.* 7. v. 6. *Anſ.* I grant as much, neither are they intended to prove any more; Withall I acknowledge a great *differēce* that is betweene *ablation* wholly, and a meer *alienation*: Or, which is much one, betwixt *alienation* to * *prophane* or not *prophane uſes*; This latter do your Canoniſts upon much eaſier termes yeeld unto; *Quippe per eam*, as *Navarr.* rationally gives it, *non aufertur res Chriſto ejus vero Domino, & alteri datur, ſed ſolùm efficitur ut manente utrobique Dominio penes ipſum, inferviat ei alio in loco, vel in alios uſus quàm ante ſerviebat; De Spol. Cleric. n.* 13. Albeit in truth this be but little better than fulfilling of the old *Proverb*, a * *robbing Peter* to pay *Paul*, whilſt we *ſupply* the wants of *Chriſts Church* here, by doing ſome notable *præjudice* thereto, it may be elſewhere; But then againe, the other *reaſons* afore drawne from the *wrong* committed againſt the *Doner, Donee, &c.* prove as *ſtrongly* and *concluſively* againſt *either*.

* *Vetuit ne tigna reliquaque materies ad ædificanda Templa congeſta in prophanos uſus converterentur, poſſe ad ſtructuram alterius Templi vel Cœnobii; Platin. in vita Hygin.*

* *Ruinis Templorum ædificãs tanquam non iidem ubiq; ſint Dii immortales, & ſpoliis aliorum alii colendi excolendique; Liv. Dec. l. 2. c. 3.*

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23. But the *places* fore-alledged, they'l say, conclude only against a *misapplying* of Gods *House* to *sacular* and *prophane* uses:

uſes: and ſo, *Give not that which is holy to Dogs*, ſaith our Saviour, *Mat.* 7. v. 6. *Anſ.* I grant as much, neither are they intended to prove any more; Withall I acknowledge a great *difference* that is betweene *ablation* wholly, and a meer *alienation*: Or, which is much one, betwixt *alienation* to * *prophane* or not *prophane uſes*; This latter do your Canoniſts upon much eaſier termes yeeld unto; *Quippe per eam*, as *Navarr.* rationally gives it, *non auferetur res Chriſto ejus vero Domino, & alteri datur, ſed ſolùm efficitur ut manente utrobique Dominio penes ipſum, inferviat ei alio in loco, vel in alios uſus quàm ante ſerviebat*; *De Spol. Cleric. n.* 13. Albeit in truth this be but little better than fulfilling of the old *Proverb*, a * *robbing Peter* to pay *Paul*, whilſt we *ſupply* the wants of *Chriſts Church* here, by doing ſome notable *præjudice* thereto, it may be elſewhere; But then againe, the other *reaſons* afore drawne from the *wrong* committed againſt the *Doner*, *Donee*, *&c.* prove as *ſtrongly* and *concluſively* againſt *either*.

* *Vetuit ne tigna reliquaque materies ad ædificanda Templa congeſta in prophanos uſus converteretur, poſſe ad ſtructuram alterius Templi vel Cœnobii*; *Platin. in vita Hygin.*

* *Ruinis Templorum ædificãt tanquam non iidem ubiq; ſint Dii immortales, & ſpoliis aliorum alii colendi excolendique*; *Liv. Dec. l. 2. c. 3.*

That

Sum. *That which the Heathen by the meere light of naturall reason have alwayes declin'd and forborne to meddle in, quæstionles's containeth in it somewhat of groſſe impiety and not to be undertaken.*

But ſeizure of Church-means Heathen by the meere light of naturall reaſon have alwayes declin'd and——

Ergo——

23. *What Heathen by the meer light of naturall reaſon have alwayes declind and——*

The *Aſſumption* ſtands cleer by the *evidence* of *Pagan Hiſtories*, from their notable *Lawes*, and manifold *Sanctions* evermore fram'd againſt *Sacrilege*: Except few, and thoſe branded with *infamy*, none of note ſhall you meet with upon record, that were this way *guilty* of *Sacrilege* they held (*generally*) as the *worſt*, the moſt abominable of all *crimes*, ranking it in *æquall degree* with *Blaſphemy*, *Act.* 19. v. 37. *Ye have brought theſe men hither which are neither robbers of Churches, nor yet blaſphemers of your Goddeſſe*; With *Idolatry*, as doth the Apoſtle,

* *Talem hominem antiqui Patres nominarunt Reptorem Homicidam populi, lupum Diaboli—— Bonifac. in Ep. ad Cuthb. Arch. Cantuar. apud clariſſ. Spelm. in Concil. Britann.*

Apoſtle, *Rom.* 2. *v.* 22. Nay, he there gives it for the worſe of the two, his *Argument* runs a *Minori ad Majus*, *Thou that abhorreſt Idols, doeſt thou commit Sacrilege?* A *crime* briefly which they reckoned up among their * *Sacri-Commiſſa*, or faults not *expiable*.

* *Sacri-commiſſum eſt quod unquam expiari poterit; Ex Tabul. Pontif. apud P. Crinit. de H. Diſcipl. l. 14. c. 2.*

24. For the *Major* I ſpeake there of *Reaſon* well guided and regulated in its courſes; In moſt things it is true, the *Heathen* following the *clue* of their *naturall inbred reaſon*, Εματαιώθησαν, as S. *Paul* tells us, *Rom.* 1. *v.* 24. they became fooliſh, and went altogether aſtray, having their *hearts darkned* through *errour*; But howbeit in ſome they kept *right* ſtill, *The Gentiles which know not the Law*, ſaith the Apoſtle, *c.* 2. *v.* 14. *do by nature the things contained in the Law*: And thus, ſay I, may their *abſtaining* from *Sacrilege* or *depræ dation* of *Church-means*, call it as you pleaſe, among the reſt deſervedly paſſe upon the *ſcore* of their more *famous* and *praiſe-worthy vertues*.

25. *Dub.* 1*am*. But here a *doubt* or two

two may haply arise, e're we sum up the whole; Is the *dispósall* then of *Church-Revenues*, will some say, whether by *alienation*, *gift*, or *otherwise*; no wayes lawfull; But that being once made over to the *Church*, they must necessarily there *continue*, without all *power* any where restant, or *right* of *revocation*? To this, I shall only tell you what your *Romish* * *Casuists* here say as far as their *Resolves* doe stand with *Reason*, and a *Pearle* is still a *Pearle*, though found amidst a *dunghill*.

* *Filliuc. Tom.*2. *Tract.*44. *Navar. de Spol. Cleric. n.*2,3. *&c.*

26. First, it must be, say they, *Non sine compensatione debitâ*, there ought be a *meet considerable price* thought of in way of satisfaction: Secondly, *Cùm assensu Beneficiariorum*, with *full consent* of the *Possessors* or *Persons* already instated; For by the *Law* of *Equity*, *Nemo jure quod habet*, *potest invitus privari*: And in defect hereof *Ahabs* taking of *Naboths vineyard* from him, 1 *King.*21. though upon a *just value* first tendered for the same, is counted, (and worthily) to have been no better than *rapine*; Thirdly, *Ut rationabilis causa subsit*, that the

the *cause* evermore be surely good, and this further they distinguish into three *particulars*, of *conveniency*, *necessity*, and *piety*.

27. For the *first* of these it commonly bespeaks some kind of *exchange* or *bartur* in *holy things*; And truly where the *Church* is no wayes *disconvenienced* but rather *advantaged* thereby, such *Commutations* to me seem * *lawfull* enough, there lying as now no direct *inhibition* from God there against, which yet there did against the *Iewish Priesthood* in regard of their *Possessions*, *Ezek.* 48.v.14.

* *Permutare licet pro re Majori meliori vel aequali, Cod. l.1.tit.2. n.16. Novell.coll.2dd. tit.1.c.2.&c.*

28. For the *second*, that of *necessity*, (some avoidable *fatall necessity* you must understand it by, not a * *voluntary* or *needlesly contracted* one) they bind much upon the *examples* of *Asa* and good *Hezechias* in this case, 1 *King.*15.*v.* 17,18, 19. 2 *King.*18.*v.*14,15,16.*&c. Non esse percendum materiali Templo, nec eis quæ dedicata sunt Templo, ubi salus redditur & pax pariclitanti populo*, is the *resolute determination* of *Ocham. l.de Potest.Eccles.& sæcul.*

* *Nulla necessitas excusatur quæ potest non esse necessitas, Tertul Exhort.ad Cast. c.7.*

29.For

29. For the laſt of the three they follow herein the *practiſe* of S. *Auſtin* and S. *Ambroſe*, *Qui Eccleſiæ vaſa propter captivos — & indigenas conflari jubebant*, *Poſſid. in vit. Auguſt. c.* 34. *Ambroſ. de Offic. l.* 2. *c.* 28. ſo afterwards, *Cod. l.* 1. *Tit.* 2. *Novel.* coll. 9na. *Tit.* 3. *c.* 9, 10. *&c.* Howbeit *Alexius* the *Emperour* (for his time) made it utterly unlawfull by an *Edict* of his, ſo to do, Μηκέτι τολμῆσαι ἀφαιρεῖσθαι ἱερῶν κἂν πᾶσα ἀνάγκη βιάζηται, *Alex. Commen.* χρυσοβυλ. Γεγραφὴ, *c.* 24.

30. *Dub.* 2^dum. But then further and againe, Will any *prætence* or *allegation* of ſuch *cauſe* or *cauſes* ſerve the turne? No: It muſt be *probata non præſumpta*, not *barely præſumed*, but *juſtifiably proved*, (Ὡς ἀναγκαῖον πρᾶγμα ὁ Ζεὺς καὶ Θεοί, if taken with all the *præmiſed limitations* ſet together) and yet is this now as much as the *Canoniſts*, the Popes owne *creatures* will allow his *Holineſs*, maugre his ſuppoſedly *tranſcendent* and vaſt *over-ruling Authority*.

31. By this in briefe may the *Invaders*

ders of *Church-Revenues*, ſee the *bounds* and *narrow limits* they are included within; There's almoſt a *Noli me tangere* to be found cleaving unto them; *Sacrum* with the *Ancients* walking by the *light* of *nature* only, was as much as *Inviolabile*; * *Sacro-Sanctum dicebatur quod jurejurando interpoſito erat inſtitutum, ut qui violaſſet, morte pœnas penderet*: Thus *Sacro-Sancti Tribuni plebis*, *ſacratiſſimi Imperatores*, among the Romanes; And in this ſenſe doth *Cicero Orat. in Catil.* 2^dâ. uſe the terme of *Sacro-Sanctæ poſſeſſiones*, intimating a kinde of *Revenue* that was in no wiſe to be medled with: *Pharoah* buying all the reſt of the Land beſides in Ægypt, *Exod.* 14.7. yet ſpares he the *Prieſts poſſeſſions* there;

——*Fuit hæc ſapientia quondam,*
Publica prophanis ſecernere ſacra prophanis.

* *Feſtus.*

32. On the other hand let the *Receivers* or *Contractors* for *Church-means* be well adviſed before they fall into this *ſnare*, as the *Wiſe-man* termes it, (*It is a ſnare to the man who devoureth that which is holy*, *Pro.* 20. *v.* 26.) leſt whilſt with the *Eagle* in the *Fable* they ſnatch their il-gotten ſubſtance

ſubſtance from the *ſacred Altar*, they unawares carry a *coale* along with it, that may burne their *neſt*, and in time ruine their *Poſterity*, * Καὶ ἄνδρὶς καὶ παῖδας, χθὲς ἐξ ἐκείνων; Then whenas all too late, it may be, perceiving the *moth* and *ruſt* of *Gods ſecret vengeance* waſting the ſame, they will be forced with *Antiochus*, 1 *Mac.6.* to *recant* and ſay, *Now I remember the evills that I did at Jeruſalem, and that I took all the veſſells of gold and ſilver, that was therein.*

* *Liban. Sophiſt. Λογ. Η Ὑπὲρ τοῦ μὴ ἀποδημεῖν. Niceph. l.10. c.29.*

33. Above all may they (*neither* of them) forget that terrible *fiend Euronymus* mentioned by *Pauſanias l.*10. whoſe *peculiar office* it is among thoſe *infernall ſpirits* hereafter, Τὰς σάρκας παρεδίειν τῶν νεκρῶν, (as he there gives it,) to *vex*, or as we ſay, to *gnaw* the bones of *ſacrilegious perſons*; *They lie in hell like ſheep, death gnaweth upon them, Pſal.* 49. *v.* 14. and hereof you have a remarkable example in the *Story* of the famous *Charles Martel*, to be ſeen more at large in *Gul. Maliſbur. l.*2. *c.*13.

34. Or laſtly, if *private home reſpects*

preſent

præsent or *future* cannot perswade with men; would they but consider seriously the *common safety* that lies at stake, and is hereby brought in danger; *Sacriledge* like some noxious *vapour* infecting the whole *region* of *aire* round about it, oftimes drawes a *curse* upon the very *State* it is committed in; Wherefore doth the Divine * *Plato* call it, Ἀνόσιον ἔργον καὶ πολίοχθόνιον, a both *wicked* and *State-devouring* enterprize. *And you in any wise* (saith *Joshua*, speaking of the *devoted substance* at sacking of Iericho, *Josh.* 6. v. 18.) *keep your selves from the accursed thing, lest you make your selves accursed, when you take of the accursed Thing, and make the Camp of Israel a curse, and trouble it.*

* *De Leg.* l. 9.

Dii prohibete minas, dii talem avertite casum.

T OF

OF THE SVPREME POWER In matters ECCLESIASTICALL.

IT is pretty to obſerve how *thoſe* of the Court of Rome, and our new *Diſciplinarians*, (*ſome* of them at leaſt) *conſpire* and *meet* in divers of their undertakings; Like to *Sampſons Foxes* tied by the *tailes*, though their *heads* look *different wayes*: Among the reſt may *this* be one.

2. The *Pontificii* have mainly laboured the ſetting up of that *Man* of *Sin* above

bove all *Principalities* and *Powers* whatere, whether in *ſpirituall* or *temporall* affaires; Our *Diſciplinarians* give out at this *latter*; But howbeit in their endeavours for the advancing the *ſpirituall power* of their *Presbytery* they come little or nothing ſhort; Chriſts *Kingdome* with them is not rightly ordered, nor he fully ſeated upon his *Throne*, unleſſe the *Soveraigne ſole mannagement* of *Church-buſineſſe* be intruſted into their *hands*; No *Superiour* will they willingly acknowledge here upon earth beſides him: * *Quid imperatori cùm Eccleſiâ?* cry they with the *Donatiſts* of old; So that an aſſerting of the *Civill Magiſtrates Authority*, as to *Eccleſiaſticall matters*, is almoſt as needfull a *task* within *our ſelves*, as it hath been wontedly heretofore againſt the *common adverſary*: And this now in ſome ſort I ſhall endeavour to *performe* by theſe few following *Arguments*.

* *Optat. Contr. Parm. l.* 3.

Such Power which the beſt of Gods Saints bearing rule here upon earth, have anciently exercis'd within their ſeverall Dominions, may doubtleſſe be *Arg.* 1*um.*

ſtill lawfully exercis'd by the Chriſtian Magiſtrate.

But the Supreme power both in Eccleſiaſtical and Civill affairs, the beſt of Gods Saints bearing Rule—have anciently——

Ergo——

3. *Supreme Power both in Eccleſiaſtical and Civill affaires the beſt of Gods Saints——*) I will not here inſtance, which yet I might, in *Melchiſedech*, *King* and *Prieſt*, *Eli*, *Samuel*, *Prieſts* and *Judges*, *who judged Iſrael*, ſaith the Text; *Noah Illuſtris ſacrorum pontifex*, *Beros. de Geneal. l.2.* For that in them the *Regall* and *Sacerdotall Power* may ſeem after an *extraordinary* manner to have been *formally united* together; And thereupon doth the *word* כֹּהֵן uſed *Gen.41.v.45.Exod.2.v.6. Pſal.99.v.16.&c.* ſignifie as well a *Prince* as a *Prieſt*: Yea, generally before the giving of the *Law*, when as a *diſtribution* of this *double Office* unto *ſeverall perſons* firſt began, the *Prieſthood* alwayes followed and *clave* inſeparably to the *Primogeniture* or *firſt-borne* of the Malekinde.

4. After-

4. Afterwards it came againe to be reunited and ſetled of courſe (within the *Line* of the Aſmonæi) in *one* and the *ſame perſon*, 1 *Mac.* 10. *v.* 20, 21. *c.*14. *v:*17.41.47. *&c.* Τρεις ἀρχιερεὺς καὶ ἐθνάρχης, ſaith *Joſeph. Antiqu. l.* 14. *c.* 17. Οὕτω γὰρ ἦν βασιλέων σφῶν ὀνόμαζον, (*i.e.* Ιερεσύνην) *Ziphil. in Pomp. vid. Heggyſip. Hiſt. l.*2. *c.*13. *Oros. l.*6. *c.*6. *&c.* Nor was it thus onely with the Jewes, who had the *Ordinances* of God and *Traditionall practiſe* of their *Fore-fathers* to direct them, but alſo with the very *Heathen* moſtwhere, as we may obſerve, whether *Romans*, *Greeks*, or *Barbarians*.

5. Firſt, for the *Romanes:* who had we read, their *Reges Sacrorum* or *Reges Sacrificulos* by name, *ordain'd* of purpoſe for performance of *certaine Sacrifices* in former times belonging to the *Regall Office*; *Rex ſacrificiis & Templis & omni Cultui Deorum, & moribus & legibus præerat, Pompon. Læt. de Mag. Rom. c.*1. *Numa Pompilius*, it ſeems, firſt divided the *Functions*, *Liv. Dec.* 1. *l.*1. Afterwards and in proceſs of time againe we finde that of

Pontifex Max. as a chiefe flower in the ſpecious *Garland* of the *Cæſarean Titles*, and ſo continued for good while by the *Chriſtian Emperours* untill *Gratian* his time, *Roſin. l. 5. c. 22.*

6. Next for the Græcians and others of the Gentile world; *Plato* in his *Dialogue* Περὶ βασιλείας gives it for a Rule, Ὡς ἀεὶ μὴν Αἰγυπτίων πᾶ μὴ ἐξεσι βασιλέα χωρὶς ἱερατικῆς ἀρχεῖν, ὅτι μὴ καὶ ἄλλων Ελλήνων πολλαχῦ, &c. Againe, Ἀνάγκη δὴ τέλειον βασιλέα σεφανῦν τ' ἀγαθὸν ἡμῖν, καὶ δικαίσην, καὶ ἱερέα, *Stob. in l. de Regn.* Δικαιοῖ δὲ τὸ ἀρχαῖον νόμον Αἰγυπτίοις ἱερεῖς ἦσαν, *Ael. Var. Hiſt. l. 14. c. 34.* Οἱ βασιλεῖς καὶ ἱερεῖς ὄντες, *Plutarch. l. de Iſid. & Oſir.*

7. Neither yet this againe with reference meerly to ſome kind of *præſidentſhip* or *overſight* they may be thought to have exercis'd in *ſacred matters*; But they did moreover *perſonally Themſelves* performe theſe *Duties*: Ἔργα δὲ βασιλείας τέτα, τὸ τὲ σεφανῦν, καὶ δικαιοπολεῖν, καὶ θεραπεύειν τὸν Θεῶν, *Stob. ubi Suprà*, Ὁ δὲ βασιλεὺς τὰ κατὰ τὰς θυσίας διοικεῖ, *Heraclid.* Περὶ πολιτείας λακεδ.

Supe-

——*Superoq; nitentem*
Cælicolûm Regi, mactabam in littore tau-
rum. Virg.

* *Rex ipſo nutantem*
Inclinat Pateram, ſecretaq; Beli, Et
vaga teſtatur——*Claudian.*

He ſpeaks it by *Aeneas* chiefe *Captain* or *Leader* of his *Company*, elſewhere entitled their *King*, *Aen.* 1.6,7.——Βασιλεὺς τ' ἀγαθὸς, κρατερός τ' Αἰχμητής, ſaith *Homer*, like as *Moſes* we have thus ſtiled *King in Jeſurun*, *Deut.* 33.*v.* 5. Thoſe *Judges* after for their times of being, *Kings in Iſrael*, *Iudg.*18.*v.*1.

8. But to paſſe by, (as I was about) ſuch like *inſtances* on all hands, *Jewiſh* or *Heathen*, for proofe of the *Argument* propounded, I pitch upon *David*, 1 *Chron.* *c.*23.*c.*24.*c.*25., upon *Solomon*, 2 *Chron.* 8.*v.*14. *Aſa*, 1 *King.*15.*v.*11,12. *Jehoſophat*, 2 *Chron.* 19. *v.*8. *Ioſiah*, 2 *King.*22. *v.*3,4. *c.*23. *Ezechias*, 2 *Chron.*29. *v.*3,4. *c.* 31. *v.* 2, 3. whoſe *authorative influence* there (all of them) upon the *diſpoſall* of *Church-affaires* in every reſpect, is ſo evidently cleare of its ſelfe, as not to need any further diſcourſe in *confirmation* of it.

9. To ſay here, they did it by ſome *ſpeciall allowance* from the *Almighty*; *This* confirmes the point in *controverſie* ſo much the more; Since how is it likely God ſhould *approve* of that done after ſuch a *conſtant courſe* of *performance*, (as there it was,) which yet were no wayes *lawfull*, yea, not *commendable* in *its ſelfe*; Or againe, as a *Duty* for *then*, (which others ſay,) *particularly* appertaining to the *Kings* of Iſrael; *Liræ, liræ*, untill they ſhall be able by ſome more probable ſhew of *reaſon*, to make good ſuch their *deviſed fancy*.

2um. *The Head hath Supreme Power in directing and ordering the reſt of the Members.*

The Civill Magiſtrate is Head or chiefe of the Church he lives in.

Ergo——

10. *The Civill Magiſtrate is Head of the Church he lives in.*) For a clearer proceeding, obſerve, *Firſt*, that I ſpeake of ſome *particular Church*, not of the *Church univerſall*, whereof *Chriſt* he alone

lone is *Head*, Col.1.v.18. *Eph.*4. v.15,16, and as ſo, *Imperator bonus intrà Eccleſiam, non Suprà Eccleſiam eſt*, ſaith * St. *Ambroſe* moſt truly; And by this *meanes* further we avoid that *common Rock* againſt which the *Romaniſts* ſo fowly daſh in making the *Pope Head* of the *Church*, (*indefinitely*,) Chriſts *Vicar Generall*, a *Prochriſtum*, as ſome have term'd him.

* *Conc. de non tradend. Baſic.*

11. Secondly, I ſpeake of the *people* as *Members* here *relating* to this *Head*, under the *notion* of *Chriſtians* alſo, not as *men* barely or as they are *integrall parts* of the *Common-wealth*; There's a wide *difference* to be found betwixt theſe two *conſiderations*.

12. According to the *former* of theſe two *laſt*, doth my *Argument* chiefly proceed, and for proof thereof, ſee *Rom.*13.1. *Let every ſoule be ſubject to the higher powers, &c.* Πᾶσα ψυχὴ, ſaith S. *Chryſoſtome*, κὰν Ἀπόστολος ᾖ, κὰν Εὐαγγελίστης, κὰν Προφήτης, κὰν ὁστισοῦν, *&c.* With him agrees *Theodoret*, *Oecumenius*, *Theophylact* in their *Commentaries* upon the place; With them, ('tis plaine) and in their *opinion*, the

the *Præcept* there is *universall*, and extends to all men, of all sorts, whether *Lay* or *Clergie*.

13. But then moreover for the *modality* of the busineſſe; In the 2 *Tim.* 2. the Apoſtle there gives as 'twere the *reaſon* of ſuch *Præcept* formerly, namely that we may *lead a quiet and peaceable life* (under them) *in all godlineſſe and honeſty*, v. 2. *Godlines* and *honeſty*,—which manifeſtly implies that *double right* the *Civill Magiſtrate* hath both of *Temporall* and *Spirituall Juriſdiction*, making for our behoofe in the courſe of *honeſty*, as we are *men*, and of *godlineſſe*, as we are *Chriſtians*.

3um. *That which neceſſarily agreeth to the Chriſtian Magiſtrate for compaſſing the end whereto he is ordain'd, is not to be denied unto him.*

But ſuch a comprehenſive generall power including the manage both of Temporall and Spirituall affaires, neceſſarily agreeth to the Chriſtian Magiſtrate for compaſſing the end whereto——

Ergo —

14. *Such*

14. *Such a comprehenſive generall power neceſſarily agreeth to*——) The *Chriſtian Magiſtrates* end is, a rendring his *people* under him happy, not onely in *Temporall* reſpects of *Honour*, *Wealth*, and *Safety*, *&c.* but likewiſe in *ſpirituall* conſiderations of *vertue* and true *Religion*, whether relating to this *life*, or *that* hereafter; Δοκεῖ δ' ἡ ὑ ὁ πολιτικὸς περὶ ἀρετὴν μάλιστα σπουδαῖος, could the *Heathen Philoſopher* * ſay, *Eth.l.*1.*c.*13. that this is indeed, or ſhould be by right his *chiefer endeavour* of the *two*.

* *Vid.Pol.*7. *c.*8.

15. Which now in both reſpects he cannot poſſibly atchieve or reach to without the *Sword* of *either power*: And hereupon was it therefore well and ſtoutly reſolv'd of by *Io.Pariſienſis* long agoe in ſpight of the *Pope*, *Quòd poteſtas Regalis non eſt corporalis tantùm, ſed ſpiritualis, habens curam animarum ſicut & corporum, De poteſt. Reg.& Pap.c.*15.

16. Of *either power*, I ſay, in regard of the *different ends* there; And accordingly are the *wayes* or *meanes* of *proceeding*

ding either where, for the *compaſſing* of thoſe *ends*, very *different* anſwerable to the *various* and *divers condition* of the *ſubject matter* they are converſant about; Whence have you by the way the meaning of that ſaying of our Saviour, *Ioh.* 18.*v.*36. *My Kingdome is not of this world, i.e.* not according to the *garb* of this preſent *world* in the *outward manage* of it; Otherwiſe (as I was ſaying) ſince that diſtinction aforeſaid, made of the *Offices Regall* and *Sacerdotall*, the *power*, as farre as I can conceive, is *ſimply one*, a *Civill power* altogether in its ſelfe, by no meanes *Sacerdotall*, *eminently* or *formally*, as not *productive* of any *true Miniſteriall Act* that may be; The *Civill Magiſtrate* cannot *preach*, *ordaine*, nor *conſecrate*, with the like.

17. What though *Moſes* did ſo, and *ordained Aaron*, *Numb.* 3. *v.*3. It was an *Act* of *extraordinary performance*, and by *ſpeciall command* of God; *Prieſt* he was not for certaine, by vertue of his *Primogeniture*, being *younger brother* to *Aaron*, *Exod.* 7. *v.* 7. maugre that *Text* *Pſal.*99.*v.*6. *Moſes and Aaron among his Prieſts*,

Prieſts, i.e. his *Princes* haply, for ſo the word in the *Originall*, as I have ſaid, will carry it: And hence is it we find *Saul*, *Ieroboam*, *Vzziah*, *&c.* checked each of them for medling in ſuch *actions*, belonging to the *Prieſts* alone.

18. But to returne: It is then *ſimply* an *Architectonicall*, or *over-ruling Civill Power*, (Περὶς τὸ πᾶσαν Ἀρχὴν ἴσχυν ἐν ἑαυτῇ συλλαβοῦσαν, as one ſpeaks) reſident in the *chiefe Magiſtrate*; No *conjunction* here as of old, of *different Functions* or *Offices* in the *ſame perſon*, nor is the *Magiſtrate* hereupon properly a *mixt perſon*, 10. *H.* 7. *c.* 16. ſome *Tragelaphus* on this ſort or feigned *Hippocentaure*; But only you have the *outward diſcharge* of a *double duty*, flowing vertually from one and the ſame *principle* of *ſæcular power*, wherewith he ſtands inabled to *both purpoſes*.

Whatſoe're takes away a due ſubordination of the powers one under another, is not to be approved of. 4um.

But Independency of the Miniſteriall Partie in the mannage-

ment

ment of Church-Affaires takes away a due——

Ergo——

19. *Independency of the Miniſterial Party in the mannagement of Church-affaires takes away*——) A ſubordination here in *ordine ad finem*, becauſe of the ſtraight * *complication* of *Church* and *State* in one, and that great need the *Church* hath of the *ſæcular arme* to help upon all occaſions, will not ſerve the turne; The *Pontificii* I know, make good uſe of this Quirke for advancing of the Popes unlimited *power*: Indeed they do, as ſo, no quæſtion, *Mutuas vices præſtare*, the *Magiſtrate* in his way of *Rule* and *Government*, the *Miniſter* in his of wholeſome *advice*, *Per modum dirigentis*, ſaith *Pariſienſis*; And thus right enough is that of *Ignatius Ep. ad Philadelph.* if rightly underſtood, Πειθαρχεῖτωσαν ὁ κλῆρος· ἅμα παντὶ πρὸ λαῶ καὶ ἰοῖς ἀρχυσι, καὶ πρὸ καίσαει, πρὸ Επισκόπω; It is fitting the *Clergy* and *Lay* both, the *Prince* with his *Peers*, be guided by the *Biſhop*; Yet howbeit for all this, it argues not truly any *Superiority* of *Iuriſdictive power* in him,

* *Eccleſia eſt in Republicâ, Optat.*

him, not the *Minister* whate're, no more than it doth in the * *Lawyer*, *Physitian*, &c. as to other respects of serviceably *performing* their *severall duties* about the *Soveraign*.

* Εἰδ' ἰατρὸν, εἰδ' ἀρχιτέκτονα, ἐφ' ἑκάστῳ υλῆς ἦν ἀμπεσὼν τῷ ἀπείρῳ κεφαλῆν πᾶσα ἀνάγκη. Arr. Epict. l. 3.

20. All the *Quære* is of a *lineall direct subordination*, not *essentiall*, nor yet *causall* as the *effect* stands subjected to the *superiour cause* by vertue of its *production*; (For so either of these *Powers Magistraticall* and *Sacerdotall* is *immediately* from God:) but *Morall* and *accidentall* upon occasion of some *intervening Precept* from the Almighty, *Let every soule be subject to the higher Powers*, saith he, --*the Powers that be, are ordained of God*, *Rom.* 13. It is a thing altogether of Gods *appointment* and *constitution*.

21. Thus *Moses* and *Aaron* had their *calling* of God alike *immediately*; Yet such is his pleasure that *Aaron* obey *Moses* in all things, *He shall be to thee*, (saith the Almighty unto *Moses*, *Exod.* 14. v. 16.) *instead of a mouth, and thou shalt be to him instead of God*: His *Superiour*, his *Guide* and *Governour*; And hence that

that frequent acknowledgement both in the *Priests* and *Prophets* heretofore of their *service* due to the *Soveraigne Magistrate*, and that he was their *Lord*; *My Lord, O King*, is *Nathans* speech to *David*, 1 *King*.1,v.24. *Let not the King impute any thing unto his servvnt*, saith *Abimelech* to *Saul*, 1 *Sam*.22.v.13.

22. Were it otherwise in truth, and that there were not such a *subalternate dependance* of the two *callings*, one upon the other, the *Ministeriall* upon the *Politicall*, there would necessarily follow, straight a grosse *monstrosity* of *two Heads*, *two Supremes* in the same *Body* of the *State*, and these, as occasion may fall out, quite *contrary* and *repugnant* in their *Acts* each to other.

23. The *Fathers* here, and other *Ancients* of the *Church* have evermore been zealous in crying up the *Rights* of the *Civill Magistrate*, *Chrysost. in Rom.* 13. *August. in Ep. ad Vincent.* 48. *ad Bonifac.* 50. *Conr. Cresc on. l.3.c.15. Contrà Parmen. l.2.c.7. Contr. Gaudent. c.26. Optat. Contr. Parmen. l.3. Isid. Sent. l.3.c.53. Ambros. in* 13. *ad*

13. *ad Rom.v.6. Vicem Dei agunt*, saith he; *Vicarii Dei*, as *Bracton*, the very *Title* Pope *Eleutherius* long since bestowed upon *Lucius* the first *reputed* Christian Prince of this Land, *LL.Edoard.n.*17. and approved of by some of the *Reformed Churches*, as *generally* well befitting all *chiefe Magistrates* within their severall *Dominions*, *Confess. Basil. & Bohem.Sect.*19. Indeed the **principallest* among other their *Titles* whate're, and most *neerly* concerning them; Ἐνδικεῖν καὶ διαλεγεῖν πρῶτον πάντα τὰ ἐν τῇ Θείᾳ Γραφῇ, *&c. Jur.Græco-Roman.Tom.*2.

* Πρῶτον τὰ περὶ τὰς Θεὰς; *Xenoph.de Cyri Instit. l.*8.

24. But for a further and fuller clearing of this *point*, as how namely the *prime Magistrate* any where may properly be term'd the *Vicegerent* of Christ within his *own Dominions*; Our Saviour Christ, (we know) underwent a *treble office* of being *King*, *Priest*, and *Prophet*: For his *Priesthood* he hath already by *once offering up himselfe*, *Heb.*9. *v.*28. (so far forth at least) fully discharged that; There need no more *Sacrifices*, nor yet *Sacrificers* to present them.

25. His *Propheticall Office*, whereby he *taught* and *instructed* his *chosen people* in the wayes of *saving truth*: affoorded them moreover divers *Rules* of wholesome *Discipline*, as a *fence* or *mound* of greater *safeguard* to that *Doctrine* which they had received; *This*, as being of *necessary continuance*, (together with a *subordinate power* of *governing* his *Church*, which *consequently* hereupon is not denied them) he hath deputed to his *lawfull Ministers* after him, according to that of the *Apostle*, *Eph.*4. *v.*11. *Some he gave Apoostles, and some Pastours, and some Teachers, for the perfecting of the Saints, for the worke of the Ministery.*

26. Then in the third place for his *Kingly Office*, and that againe is *twofold*, at leastwise there is a *twofold administration* of it; The *one Internall*, by which he *rules* in the *hearts* of his *chosen*, through an *efficacious*, though *secret* working of his holy Spirit, *Eph.*3. *v.*16. 20. The other *Externall*, whereby he *provides* and effectually *ordereth* the *outward means* of their *salvation*.

27. And

27. And here now doth the *Christian Magistrate* come in, and is *subservient* in his *place* or *calling*; The *Minister of God* for this purpose, and for this more *especially*: (*Episcopus* too or *Bishop* after a sort, Τῶν ἐκτὸς τῆς Ἐκκλησίας as *Constantine* was wont to stile himselfe, *Euseb. de vit. Constant. l. 4. c. 24.*) by having the *oversight* or care of the *Church* in a *peculiar* wise committed to him; Ποιμὴν λαῶν, saith *Homer*; even some way anent the *sense* our Saviour useth the *word* Ποιμάνειν in *Joh. 21. v. 16, 17. Feed my sheep*; which is donne not only *Docendo*, but *Regendo* likewise, and under this notion of *Church-governance Princes* and other *secular Rulers* be frequently in Scripture termed *Pastours* or * *Shepheards*, *Ier. 23. v. 1, 2, 3, 4. c. 25. v. 34, 35. Cyrus my Shepheard*, *Isa. 44. v. 25.* Νομεῖς ἀνδρῶν ἐστὶ λαῶν ἀνδρωπίνων; *Plato.*

Ἐδ τοῖς παλαιοῖς ἡ τῶν πρώτην ἡλικίαν βιωλολεῖν, ἢ ἱπποφορβεῖν, ἢ ποιμνίοις ἐπισταῖεν, τὴν ἀνδρωπίνην ποιμαντικὴν ἀσκημένοις, ἐν ᾗ ἀλλῶν ἐπιμελέτα; *Eustath. in Iliad. E.*

28. *Directively*, you must note, and in way of some *Authorative supervision*, is it here to be understood whatever we ascribe to the *Civill Magistrate* in this worke of *Church-Administrations*, not

executively, or of any *Ministeriall personall performance*; The *Civill Magistrate* as I said, *preacheth not himselfe, baptizeth* not, nor yet *consecrates*, &c. but onely his *charge* is to see these *duties*, with the like, well and fitly perform'd by *others*; And herein then doth the * *Nomothetick Faculty* differ from other *Arts*, as *Aristotle* in his *Ethicks l.* 10. *c.* 10. hath well observ'd, Ἐν μὲν γὰρ τοῖς ἄλλοις οἱ αὐτοὶ φανοῦνται, &c. because there, saith he, the *Professors* commonly, as *Physitians*, *Limmers*, &c. both *praescribe* and *act Themselves* to all purposes, but not so the *Civill Magistrate*: Nor is it *consequent* in very truth he should, whate're some men of greater *clamour*, than *reason*, would seem thence necessarily to enforce.

* Τὴν γὰρ ὀρθῶς οὖσαν βασιλικὴν οὐκ αὐλὴν δεῖ πρόσταξιν, ἀλλ' ἀρχὴν ἣν δυνάμεναν πράττειν; *Plat. in Polit.*

5um.

That which begets certaine annoyances inevitably befalling the publike State, is not to be allowed or approved of.

But an Independency of the Ministeriall Government in the Church upon the Civill, inferres certaine annoyances inevitably befalling——

Ergo——

29. *An*

29. *An Independency of the Miniſteriall Government upon the Civill inferres-*) For firſt it inferres an *irreſiſtable power* of performing the *higheſt Act* of *Spirituall Judicature*, which is *Excommunication*, upon the *perſon* of the *chiefe Magiſtrate*, and ſo *conſequently* of *ſuſpending* and putting him for the preſent in a *doubtfull capacity* of *governing*: With them of the *Romiſh Faction* it is a *ruled caſe*, *Quàm citò aliquis denominatur excommunicatus, ipſo facto ejus ſubditi ſunt abſoluti à Dominio ejus*, *Aquin.*2.2^de^.*Q.*12. As *Uzzia*, ſay they, ſtruck with a contagious *Leproſie*, did incurre by Gods Law the *forfeiture* of his *Kingly Authority*, 2 *Chron.*26.

30. Againe, as ſo, the *Miniſteriall* party might of Themſelves frame and enact *Eccleſiaſticall Lawes*, though ne're ſo *præjudiciall*, yea *contrary* to the *Civill*, that is, *diſtract* and teare in pieces a well ſetled *State* by their *oppoſite proceedings*: It is a moſt true ſaying that of our Saviour, and will be ever found ſo, how a *Kingdome divided againſt it ſelfe*

cannot ſtand; But then doth the *Councell* of *Peace* ſafely reſt *between them both*, (the *Spirituall* and *Temporall Juriſdiction*) *Zach. 6. v. 13.* when as they are *cæmented* and *joyn'd together* in *one* and the *ſame perſon*.

31. It may be ſaid, This manner of *Reaſoning* opens as wide a *gap* to inconveniences another way; The *Temporall Magiſtrate* may probably uſe his *Supremacy* of *Eccleſiaſticall power*, (ſuppoſeit there placed) in decreeing *Lawes* and *Ordinances* to the *Churches præjudice*, as much or more, than the *Church* hers to the detriment of the *Civill Magiſtrate*.

32. *Anſw.* The *Magiſtrate* we now ſpeak of, I ſuppoſe to be *Chriſtian*, and *Orthodox* withall, *æqually* thereupon *intereſſed* in the *defence* and *maintenance* of the *true Religion*; *Chriſtianus Magiſtratus præcipuè* conſors & Miniſter Divinæ potentiæ eſt*, *Confeſſ. Baſil. & Boh. Sect. 19.* Where it is otherwiſe he may I conceive have to doe (and rightly) in *Church-affaires* brought before him, *Act. 25. v. 10.*

* Χειρῶ συνάρχων, συνβοιθῶν, Nazianz.

25. *v.*10. *c.* 26. *v.* 23. but not ſo much; His *Power* is not ſo *kindly*, not ſo well *ſuited* and *proportioned* to the *buſineſſe* in hand: Being without the *Church* himſelf, a *Pagan*, an *Infidel*, he cannot be thought ſo *properly intereſſed* in matters *belonging* to the *Church*; *Doth any of you*, ſaith the Apoſtle, *having a matter againſt another, go to Law before the unjuſt, and not before the Saints*, 1 *Cor.*6.*v.*1. Of *Chriſtian Governours* is it then chiefly to be underſtood what the *Prophet Iſaiah* ſpeakes, *Iſa.*49.*v.* 25. *Kings ſhall be thy nurſing Fathers and Queens*, *&c.*

Where the laſt Appeale lyeth in matters whether Eccleſiaſticall or Civill, there undoubtedly reſts the Supremacy of Power either way. 6tum.

But in matters both Eccleſiaſticall and Civill the laſt Appeale lyeth to the ſæcular Magiſtrate.

Ergo——.

33. *In matters both Eccleſiaſticall and Civill the laſt Appeale lyeth to*——) It is the *Judiciary Supreme Authority*, you

must obſerve, in *ordering* and *determining Church-matters*, I argue for, not ſome *poteſtative command* barely, which they themſelves likewiſe, as buſineſſe may fall out, are ſometimes content to admit of: And for that now ſee *Exod.* 18. *v.* 25,26. *&c.* there *Moſes* reſerveth to himſelfe the *finall deciſion* of all *cauſes* brought unto him, *undeterminable* in *inferiour Courts*: *All cauſes*, I ſay, *promiſcuously*, whether they were *Eccleſiaſticall* or *Civill*, as will appeare by comparing the place with *Deut.*17.*v.*8,9.*&c.* So St. *Pauls Act.* 25. *v.*11. appeales from the *high Prieſts*, and *Sanhedrim* of the Jewes unto *Cæſar*; The buſineſſe was altogether about certaine *Doctrinall points* in *Religion*, v. 19. Nor did he it as forced upon this courſe, but *I ſtand at Cæſars Barre*, ſaith he, ὅπου με δεῖ, *where I ought to be judged*: *Quia hic eſt locus judicii*, as the *Interlineare gloſſe* hath it.

34. *Repl.* But are we not commanded to go unto the *Prieſts*, the *Miniſters* in *difficult doubtfull cauſes*, and they ſhall *ſhew us the ſentence of judgement*, *Deut.*17.

Againe,

Againe, read we not of the *Prieſts lips preſerving knowledge*, and how at his *mouth* we muſt *ſeek* the *Law*, *Mal.2.v.7.* *i.e.* be *directed* and *ruled* by him.

35. For the *former Inſtance*, it concerns altogether the *people*, not the *Magiſtrate*; The *people* are there directed to the *Prieſts* and *Judges* of the Sanhedrim, over whom yet was *Moſes* for his time, and after him the *Kings* and other *Rulers* ſucceſſively enſuing; For the *latter* it argues the *Prieſts* their *præheminency* of *knowledge* in *Divine matters*, not at all of *Iudiciary Authority*: *chiefe Councellors* I grant, they may be, *Supreme Judges* they may not.

36. But ſecondly, the *Civill Magiſtrate*, ſay they, is many times *unlearned*, an utter *ſtranger*, wholly *unexpert* in the *Myſtery* of *Divinity*; The *well is deep*, and he may have *little* or *nought* to *draw* with; *Anſw.* It was a good wiſh, and well befitting the *place* he held, of the Emperour *Tiberius*; * *Vt ipſis intelligentem humani, Divinique Iuris mentem* (*Dii*) *darent*; That the *gods* would

* *Tacit. Annal.l.4.c.7.*

would furnish them with a *through understanding* as well in *Divine* affaires, as *Sæcular*: *Give the King thy judgements, O God, and thy righteousnesse unto the King's Son, Psal.*72. And truly in times of the *Law*, God Almighty, 'tis plaine, requir'd it at their hands: For and therefore were they *commanded* to *study* the *Law* exactly, *Deut.*17.v.18. Yea, it was *great part* of the *Solemnity* at their *Inauguration*, a *presenting* them with the *Testimony of the Law*, 2 *Chron.* 23. *v.* 11. thereby intimating the *speciall skill* and *knowledge* they ought evermore to have in the same.

* *Princeps non tenetur profundè seu determinativè intelligere Scripturas sacras, sufficit namque ei earum in confuso degustare sententias, qualitèr & peritiam legis sua, &c. Forteſc. c.*54.

37. Yet, suppose the worst, * *Personall defects*, say *Civilians*, in no wise prejudice the *just rights* of a man; He may have an *inhærent right*, yet not be able to make *true use* of such *right* in the practice of it: Els by the same *reason Princes* oft-times should lose their *right* of *sæcular Iudicature*, not of *Eccleſiaſticall* only, as being through want of *age*, *experience* or otherwise, a like unskilfull in both.

38. But

38. But therefore over and beyond that *extraordinary priviledge* of Gods *Spirit*, 1 *Sam.*10.v.9. *Prov.*16.v.10. c.20. v.2. uſually *inabling* them after a more particular manner for *diſcharge* of ſo *high a calling*, they have to this purpoſe, (at leaſtwiſe may have) of the *Clergie* alwayes, men of *profound* and *expert knowledge* about them; *David* thus had *Abiathar* of his *Councell* in *Spirituall affaires*, as well as *Achitophel* in *Temporal*, 1 *Chron.* 27. v. 33, 34. *Ioſhua* by Gods *ſpeciall appointment*, was, as occaſion requir'd, to *conſult* with *Eleazar* the *Prieſt*, *Num.*27.*v.*21. *Iehoiada*, whilſt he liv'd, *inſtructed Iehoaſh*, 2 *King.*12. *v.*2. So as what's wanting on the *Magiſtrates part* at any time, may be *ſupplied* by the *adviſe* and *judgement* of *others*.

By what right or intereſt ſæcular perſons of inferiour rank exerciſe Iuridicall Authority in Church buſineſſe, by the ſame and much rather, may the Supreme or chiefe Magiſtrate.

7um. *Et eſt ad hominem.*

But ſæcular perſons of inferiour

rank

rank (with Them) exercise Iuridicall Authority in——

Ergo——

39. *Secular persons of inferiour rank (with Them) exercise Iuridicall Authority in——)* I refer my selfe for *proofe* hereof to their own *Consistoriall Courts*, or *Synodall Conventions*, where *persons* of the meere *Laity* are *interessed* and *authorized*, we find, in the *disposall* of *Ecclesiasticall affairs.*

40. But they do it, they'le say, in way of *concurrence*, and as joyned with the *Ministery*; Well: Yet is that little to the *point*; For if *persons* of the *Laity*, as so, may at any hand *co-ordinately* or otherwise have to do in *Church-matters*, the maine *Bar* an *inconsistence*, namely, between the *two Offices* is quite removed; Grant the *chiefe Magistrate* but power of interposing here, it must necessarily be a *Supreme Power*, and the *right* consequently a *Supreme Right*, as *grounded* upon this *Power.*

41. Finally

41. Finally and for *concluſion* of the *præſent Argument*; Certaine it is the *Chriſtian Emperours* of former *Ages*, (notwithſtanding the *modeſty* of ſome, at ſometimes, as of * *Conſtantine* the Great, * *Theodoſ. Valentin. Gratian.--&c.* whoſe *reverend regard* nevertheleſſe hereby expreſſed to the *Miniſteriall Function*, ſhould not by any means be objected to a *diminution* of their *juſt Authority*) have thus aſſumed to themſelves *power* of *ordering Church-matters*, both *Credenda & agenda*, ſometimes in *Councell*, and ſometimes out, Πάντα καὶ παντάπασι, *Euſeb. de vit. Conſt. l.*3.*c.*11,12,13. *Socrat. l.*1.*c.*22. *Theod. l.*1.*c.*20. *Cod. & Novell. paſſim*: And what followes then, but that on the other ſide we (for our *parts*) readily *give unto Cæſar the things which are Cæſars*; yeeld to the *Sæcular Powers* thoſe their *juſt rights* and *dues*, which both God and the Municipall *Law* moſt where hath *inveſted* them in; Take heed leaſt while over-eagerly we contend here againſt a Καισαροπαπίαν in the *Magiſtrate*, we again introduce not thus unawares a Παπα καισαρείαν in the *Clergy*

* *Ruffin. h. l.*1 *c.*2. *Nicephor. l.*5.*c.*16.

* *Ambroſ. Ep. l.*1.*c.*1.*l.* 2.*Ep.*12,13.

by

by too much inlarging the *Phylacteries* of our new devised *Presbytery*.

Conclds. operis.

42. And now withall briefly to set a *period* to the whole *Treatise* collected by me, such as it is, occasionally *heretofore*, and for my private use; What I have there *argued* and then *concluded* of to or fro in each *particular point*, I humbly submit to the *unprejudicate censure* of the severest *Gainesayer*; * *Et refellere sine pertinaciâ, & refelli sine iracundiâ paratus*, as somewhere the *Orator*: Not peremptorily *confident* in condemning of other mens opinions, nor yet peevishly *averse* (upon clearer and *better grounds*) from having mine owne refuted.

* *Tuscul. Qu. l. 2.*

43. The Lord of his mercy forgive the *sinfull grosse Errors* of the *Age* we live in, and in his good time compose all *differences* of *opinions* among us: So making us to be of *one mind* and of *one judg-*

ment

ment in the *verity* of his *unerring word*; *Sic faciat, qui quicquid vult facit.* Amen.

Aliud eſt γυμναſικῶς Scribere, aliud δογματικῶς, in alio pugnandum, in alio docendum eſt; Hieronym.

Δεῖ τ λέγοντα μὴ ἀποφάναι μόνον; ἀλλὰ καὶ τ αἰτίαν αὐτῆς λέγειν, καὶ μὴ ἴδιον μηδὲν, μηδ' ἀξιοῦν ἀξίωμα ἄλογον, αλλ' ἢ ἀπαγωγὴν, ἢ ἀπόδειξιν φέρειν; Ariſt. Phyſ. l. 8.

TWO CASES OF CONSCIENCE Briefly expended.

CAS. I^mus.

Whether and how farre it is lawfull to obey any where (ſuppoſedly) unlawfull Powers.

THE beſt and ſafeſt *Card* to ſteere by in matters of *Conſcience*, is, they'le ſay, *Conſcience its ſelfe*; To this purpoſe every man hath his *owne* peculiarly to *himſelfe*, his *Iuno Moneta*; as I

may ſo call it, or *Coſome-counſellour* within him; Yet that *conſcience* within wants not mor eover ſome *certaine rules* of *Directions* from without, I have (as to the *præſent Caſe*) fitted this ſhort enſuing *diſcourſe*.

2. Where to begin, I ſpeak not of ſome *power* or other *unlawfull* in its *outward acts* of *Adminiſtration* barely, (That hath already had it's due place of *examination* elſewhere) but in the *ſubſtance* and *firſt origination* of it; The *one* for *diſtinctions ſake*, you may perchance aptly ſtile Ἐξουσίαν, the other Δύναμιν, that *genuine*, this (as to *civill conſiderations*) an *æquivocall falſe power*.

3. Such namely is all kind of *uſurped Authority* whate're, whether by *Force* or *Fraud*, with the like *præpoſterous* and *indirect means* of *Atchievement*; For as much as * *Force* of *it ſelfe*, and not *extraordinarily* backed, (which yet is not now to be expected) by ſome *ſpecial warrant* from the Almighty, as *Ioſhua* had in *driving* out the *Nations* before him, *Joſh.* 1. or *Jehu* for his *cutting* off the

* *Ad juſtitiam belli tria requiruntur, 1. Autoritas principis, 2. Cauſa juſta, 3. Intentio bellantiũ recta; Sylveſt. in Verb.*

the *house* of *Ahab*, 2 *King.*9.v.6,7. (because, *He* it is, the most *high God*, who alone *ruleth in the Kingdome of men, and giveth it to whomsoever he will*, *Dan.*4. v. 17.) can never give a *warrantable true Title*, though sometimes it may make *way* for one; Else and upon like *grounds* might your high-way *Robbers* or *Pirates* on the Seas not want *just plea* for their *exorbitancies*; And for *fraudulency* it is so farre from interessing the *Occupier* or *Possessor* to a *just Tenure*, that it *weakens*, yea quite *anulls* the same; *Quippe id jure possidetur, quod jure acquiritur*, is a true *Maxime* in *Law*: That's *justly* possessed of us, which is *justly* and *rightly acquired* by us.

4. A *subsequent unanimous Agreement* of the *people* then (and such by the way, both *then* and *long before*, had those *Romane Emperours* whom S. *Paul* and S. *Peter* there *Rom.*13. 1 *Pet.*2. injoyne *obedience* to, (consult but the * *History* aright) The * *Jewes* for their parts, freely *professe* as much, *Joh.*14.v.15.) is the *sole thing* that may *supply* and *make up* the *deficiencies* either way.

* *Dion. Zi-phil. Tacit. Suet & in-vit. Imperat.*

* Καὶ ἐκεῖνον ἐπικαλοῦσιν ἀεὶ δεσπότην καὶ βασιλέα· ἐκ ἔχομεν βασιλέα εἰ μὴ Καίσαρα. *Constit. Apost. l.8. c.12.*

5. And this too withall you muſt note, onely in *Elective States* where the *people* become *free* againe, *looſe* and *diſingaged* upon every *change*; Like as the Apoſtle ſpeakes of *Marriage*, 1 *Cor.* 7. *The wife* (ſaith he) *is bound by the Law to her Husband, as long as her Husband liveth, but if her husband be dead, ſhe is at liberty to be married unto whom ſhe pleaſeth.*

6. Not ſo altogether in true *Hæreditary Empires*, but there lies moreover a certaine *obligation* upon the *community* binding them for *Poſterity*; What *Power* their *Prædeceſſors* by mature adviſe have *ſetled* in ſome *Race* or *Line* of men, their *Succeſſors* cannot at *pleaſure*, (For neither in truth are they any longer *Sui Juris* here, or at their owne diſpoſe in that condition of Subjects they now ſince ſtand in) evacuate in their *Iſſue*.

6. Surely ſuch ſiniſter *Intruſive Acquiſitions*

quiſitions of *Power* aboveſaid by *Force* or *Fraud*, &c. (not to diſpute the *right* of *Title* any farthur,) God ſeldome *proſpereth*, (*Shall he proſper? Shall he eſcape that doth ſuch things? Or ſhall he break*—— *Ezek.*17.*v.* 15.) never *bleſſeth*; Permit he may ſome times the *Intruders* there for *chaſtiſements* ſake to a ſinfull Nation or People, as the *Rods* of his anger, *Iſa.* 10.*v.*5. the *executioners* of his judgements, *Habak.*1.*v.*12. yet not *approve* of them; *Oppreſſion* or *unjuſt* dealing in any kinde are no fit *object* of the Almighties *Favour*.

7. At beſt to argue here further, as men moſt an end will be apt to do, the *Juſtice* of ſome *Cauſe*, or the *good liking* of God concerning it, from the *outward proſperous ſucceſs* of the ſame, is a verrie *ſilly* and *groundleſſe* way of *reaſoning*; *Secret things belong unto the Lord our God*, ſaith *Moſes*, *but the things which are revealed unto, us--that we may do the words of his Law, Deut.*29.*v.*29. Gods *revealed will* extant in his *Law*, is the ſober Chriſtian mans *Rule* whereby he ſteers *himſelfe* and *actions*; That of *Providence*

meerly, or *outward* ſucceſſe, the *motto* of *preſumptuouſly foolish men*, ſuch who have not righly obſerved the *various* and *uncertain method* evermore of Gods *proceedings* in the *diſpenſation* of *humane affaires*; *They proſper in their wayes*, ſaith he, *Pſal.* 18. *v.* 5. *thy judgements are high above their ſight, therefore deſie they all their enemies.*

8. But now ſuppoſing the *worſt*, and that by the juſt *ſufferance* of *Almighty God* in this kinde, we are at any time put under the *Uſurped Power* of *illegall Governours*, the maine *ſcruple* propounded is, what courſe *People* are to take in this *caſe*, how far they may *obey* or *not obey*, yet without any *wrong* donne to their *Conſciences.*

9. That *live* they *muſt* and *may* under them, is a *point* cleare enough beyond *gain-ſaying*; Els as the Apoſtle ſpeakes upon *other occaſion*, 1 *Cor.* 5. we ſhall be forc'd oft-times to go *out of this preſent world*, to *quit* that *ſtation* or *place* of *abode* which yet *God* and *nature* hath plac'd us in: Iſrael now ſubdued may

not

not be suffered upon any other termes to *dwell* in the *Land*, unlesse they serve their new *Masters* the Chaldeans, *Jer.* 40. *v.*9.

10. *Obedience*, I terme it, although the *word* more *properly* here importing, were that of *submission*: S. *Paul*, *Heb.*13. v.17. (and sometimes, 'tis true, where the *power* is *lawfull*, both are requir'd) joynes them together: *Obey them who have the power over you, and submit your selves*: *Obedience* in the true *notion* of the *word* implies some *voluntary* and *free consent* in the *parties subjected*, without which, *forced Domination* whether in the *purchase* or after *mannage* of it, is according to the *just Rules* of * *Policy*, no other than *plaine tyranny*.

* Πρὸς δὲ τὸ βίαιον πᾶν καὶ ἑκούσιον ἀντισκοποῦντες— Μοναρχίαν πρᾶγμα γοῦν οὐσιν ὡς δύο παρεχομένην εἶδη δυοῖν ὀνόμασι, τὸ μὲν λυμαντικὸν, τὸ δὲ βασιλικὸν—*Plato* ἐν Πολιτικῷ.

11. I cannot here pass by without touching at it, the *gross prævarication* of some men in pressing upon us so earnestly as they do, the *duty* of *obedience* to the *Supreme power* alwayes, whether *good* or *bad*, *lawfull*, or *unlawfull*; And for *Scripture proofe* they alledge commonly the *old Texts*, *Rom.*13.*v.*1. 1 *Pet.*2.*v.*13. which

howbeit time was, they were pleas'd to take *little notice* of, or rather they labour'd to elude them by their *frivolous glosses*, and *strain'd interpretations*; But what? *Doth a fountain, my brethren, send forth at the same place sweet water and bitter?* as S. *James* speaks; Or shall the *Spirit* of God *blow hot* and *cold* in the *same Text*, according to our *changeable fancies*, and as may best make for our *advantage?*

12. Truth is the *Powers* the Apostle there treats of, are *Powers* of *God's ordaining*, *Whosoever therefore resisteth, resisteth the Ordinance of God*, *Rom.* 13. *Powers*, I mean, set up in a *justifiable* way of *Atchievement*; And such now was even *Nero* then, (*over* and *besides* the *free consent* of the *people*, we spake of, as sometimes necessary) claiming by a *just* and *good Title*, as being *Originally* of the *Cæsarean* * *Family*, *grand Nephew* to *Augustus* and *Tiberius* both, though in a *different Line*, *Claudius* his *Son* moreover by *Adoption*, and by him *particularly* design'd, any *Obstacle* notwithstanding that might be, next to *succeed* after him, (how-

* *Fundata longo imperio domus, Tacit. Hist. l. 2.*

Ὥσπερ τῷ τε Παλαι ἀνδρὶ Καίσαρι, καὶ τοῖς παισὶ, καὶ τοῖς ἐγγόνοις ἐφύησε; *Zophilin. in August.*

(howbeit too was such *Obstacle* now remov'd by the *death* of *Brittannicus Claudius* his *naturall Son* and right *Heire* indeed, when St. *Paul* * wrote his *Epistle* to the Romanes) in whose *time* and with particular *regard* had to his *tyrannicall Government* afterwards, the Apostle, it may be, *chiefly fram'd* that *peremptory* and *indefinite command* of *obedience* to *Superiours*.

13. But such now are not your *Usurped Powers*; *Powers* assumed, as they say, *Sine Titulo*; Such they may rather be thought to be from *Satan*, who *gave power*, we finde, *to the Beast*, *Rev.*13.*v.*4. Or if from God, from him in way of * *permission* barely, not in any wise of his *appointment* properly, or *setting up*; *They have set up Kings*, saith the *Almighty*, *but not by me*, *Hos.*8.*v.*4. *i.e.* not by my *allowance*, (as to the *matter* and *manner* of the *Fact* both,) pointing to *Ieroboam*, who had injuriously invaded the *Throne*; Like was the *il-gotten Soveraignty*, (which by turns they held over the Jewish people) of the Moabites, *Iudg.*3.*v.*12. the *Canaanites*, *c.*4.*v.*2. the Amorites, *c.* 10. *v.*7.

* *Scripta est hac Epistola ad Romanos a Paulo Corinth. comorante Ann. Christ.* 56. * *Imper. Neron.* 3 10. *Deum obijs Britannic. veneno extinctus, An. Chr.* 57. *Imp. Neron.* 2do. *Calvisius in Chronolog.*

* *Deo non volente, sed permittente Remig. in Rom.*13. *vid. Cyril. in Hos.* 8.*v.*4. *Isid. Pelus. l.*2. *Ep.*216. *Aug. Contr. Faust. l.*22.*c.* 75. *Bona* (*a Deo*) *propitio, mala irato*; *Isid. His-*

pal. l. 3. c. 53. at most, κατ' ἐπιτιμίαν Theod. in loc.

v. 7. and accordingly did the Jewes, (no *particular Mandate* from God to the *contrary* here againe interposing, as there did in *Jeroboams case*, 1 *King.* 12. v. 24. or in that of *Nebuchadnezar*, *Ier.* 27. v. 12, 17.) as oft as *strength* and *opportunity* serv'd, againe * throw them off, the same hand of the Lord working their *deliverance* upon a serious *repentance*, which had formerly for their sins, brought this heavy *yoke* of *bondage* upon them.

* *Videat in hanc rem, Bodin. de Republ. l. 2. c. 9 Gr. Tholoss. l. 26. c. 7. n. 5. Gerard. de Magist. Polit. c. 3. n. 81. Alsted. Cas. Theol. c. 17. Reg. 8.*

14. Thus for our *living* meerly under *illegall powers*, after a *submissive passive* manner of *conversation*, as we are *men*, as *Christians*, each in his *private calling*, so long as there be nothing obtruded upon us *repugnant* or *hurtfull* to our *Consciences*; But then besides a *Being* or bare *Fruition* of *livelihood* many too withall must needs have places of *Publike Office*, and *imployment* from them: and the *Quære* especially will be, what's to be done there? How men may *Politically act* or not *act* in this *doubtfull posture* of *subordination*,—*Hic nodus vindice dignus.*

15. For

15. For as much as, firſt they may ſeem hereby to *approve* of the *prævailing power*; Elſe why doe they *co-operate* with them? *Action* moſt an end, and very probably argues our tacite *allowance* of them with whom we *joyne* in *action*; *who is on my ſide, ſaith Iehu, who?* 2 *King.* 9. and he proves it there by their *ſubſerviency* to his *commands* in doing execution upon *Jezabel*; *All that thou commandeſt us we will do, and whither ſoever thou ſendeſt us we will go*, ſay the Iſraelites to *Ioſhua*, *c.*1.*v.*16. thereby teſtifying cleerly the *good opinion* they had of *him*, and his new begun *Government* over them.

16. Againe, if the *power* (*Originally*) be *invalid* and naught, (as to a *ſtating* of the *Quæſtion* we have ſuppos'd it is) it cannot poſſibly be communicated to *inferiour Agents* in any *purer condition* than what *it ſelfe* hath; Where the *Fountaine* is *corrupt*, the *ſtreams* thence *iſſuing* by no meanes run cleare; Certainly *Quod deeſt in causâ, deeſt in effectu*: And therefore what men * ſhall *operate* in vertue of ſuch *power* (though otherwiſe

* Ἔστι δ' ἐν τούτῳ παρελογίζεσθαι; Εἰ γὰρ δικαίως ἀπέδανε (τὶς) δικαίως πέπονθεν, ἀλλ' ἴσως οὐκ ἀπό σου; Διὸ δεῖ σκοπεῖν χωρὶς, ὥσπερ ἐξ ὑποθέσεως ἐὰν παθὼν παθεῖν, καὶ ποιήσας, ποιήσαι; &c. *Ariſt. Rhet.*

wise *right* enough perchance for the *matter* of it) can scarcely be accounted *right* or *lawfull*, as grounded upon no *lawfull Authority*.

17. Some have found out, as they conceive, a sufficient *salve* for this *sore*, by fancying some such *legall Authority* aboveſaid, residing at leastwise in *case* of *defaylance*, *eminently* and *virtually* in the *whole body* of the *Republique*; Or, how-e're, better it is, say they, to *Act* by a *wrong* or *null power*, than that the *Commonwealth* should run to *Anarchie*, and utter *confusion*, which otherwise it must needs do.

18. What *Chimæra's* of *Inventions* will men make use of to strengthen and uphold their most *groundlesse conceits* they have once imbraced; For as to the *former* of these two: Do they meane some *Idæa* or **Abstractive notion* meerly of a *Common-wealth*, and thereupon a *tacite interpretative consent* of the *people* thence further arising? If so, well might their *decision* on this behalfe have passed heretofore in *Plato's Schoole*, but not with

* *Collegium est persona ficta, nec potest ejus consensus haberi nisi per singulas personas, Filmc. Tract. 25. c. 8.*

with us; Or is it the *people* they meane *viritim* and *diffusively* taken, in whom there resteth, and from whose * *unanimous* free consent they would seem to *derive* their *power*: That's trulie the *maine point* in *Question* here, but as mainlie still *supposed* against.

* *Non potest id civium consensione factum censeri quod ereptâ libertate fiat. Bodin. de Rep. l. 2. c. 5. Thoss. l. 26. c. 7. n. 3.*

19. To the *latter* I shall say no more, but that the *pretence* can at no hand seem *sufficiently warrantable*, the *upholding* of *injustice* and *wrong* anie where, for *avoydance* of certaine *temporall inconveniencies*; We must not *do evill* that *good may come* thereof, is the Apostles *peremptory Doctrine*, with a *brand* of sure *damnation* annexed and set upon *them* who shall *so* do, *Rom. 3. v. 8.*

20. Yes, but further, supposing the *matter* of their *commands* to be *just* and *good*, may we not here, say they, as lawfullie *Act* towards an *imposing* them upon *others*, as *performe* them *our selves* by command from others; Both alike being *duties* of *Obedience*, and for the *latter* there can be no great *Question* of it.

21. *Answ.*

21. *Anſ.* The difference, as to this *particular*, is *wide* and *cleare* enough, betwixt a *Paſſive* and an *Active obedience*, (*Active* I mean, in ſome *Politicall way* of *acting*.) For the one, the *Paſſive*, it is a *duty* which by reaſon of the *object* it points at, were there no *compulſive Authority* from without, we are *morally* bound to: Everie man in this reſpect is or ſhould be his owne *Magiſtrate*.

22. But in the *other*, there's a *legal power* over and above requir'd for the right *forming* or *actuating* as 'twere of our endeavours; Elſe, *Quâ Authoritate hæc facis*, by what *Authority* do we ſuch or ſuch *actions*, may be the *Quære* again; I may doubtleſs in order to the *lawfulneſſe* of the *thing it ſelf* oft-times warrantably doe that, which they who ſit in *Moſes Chaire* ſhall injoine: Or moreover, as need requires, make uſe of their *power* in a **diſpenſative way* of *juſtice*, yet nevertheleſſe may I not for all this leap into *Moſes Seat*, or be but perchance a *ſubſervient inſtrument* to the *execution* of their *commands*.

* *Quid non poteſt Actum illicitum, ſed juſtitiam Actus illis illiciti: Cajet. in Verb. Tyrannus.*

23. There

23. There remaines one onely *key* behind, able to unlock the foreſaid *difficulty*, (if ſo the *materialls* be *ſound* and *good*, whereof it is fram'd,) and that is in ſuch *caſe* of *publike diſturbance*, and where the *golden link* of wonted *ſubordination* is broken off, an *immediate dependance* upon God above, according to that *Prov.8.v.16. By me Princes rule, and Nobles, even all the Judges of the Earth*; Againe, *The judgement is Gods*, ſaith he, *Deut.1.v.17.* Let this be granted, and they, the *inferiours* whate're ſhall *act* what they do, not in *vertue*, though in *name* of the *uſurping Powers*, but of *God*, from whom they have received their *Commiſſion*, and to whom they muſt one day render an *account* of all their *undertakings*.

24. But here againe they muſt moreover (according to the *cautions* formerly inſinuated) with all *circumſpection* diſtinguiſh of the *object* or *buſineſſe* they may have to deale in, which is *twofold*; Sometimes *Things intrinſecally* good, elſe *indifferent* at leaſtwiſe, and of *common*

mon courſe regulable by the knowne *eſtabliſh't Lawes* of the *Land*; And here the *way* they have to walke in (in this *regard* at leaſt) is ſomewhat *ſmoother*, not ſo ſubject to any *ſcruples* or *doubtings*.

25. Other whiles *Things* relating particularly to the præſent *diſcompoſed condition* of *State* they live in; And here now there appears a *Lion* in the way, rather there lurkes an *Adder* in our *path*, which we can never be able to paſs by without being *ſtung*; When as we ſhall do ought there to the *upholding* in anie wiſe of an *injuſt power*, or on the other hand to the *hurt* and *præjudice* (as may be) of the *wronged party*.

26. So as to draw up a ſhort *ſtate* of the *buſineſſe*, and then finiſh; *Act* men may haply in ſuch a *caſe* propounded of *unlawfull Governors*: *Under them*, to wit, or rather in *truth under God*: Againe *under them*, but not *for them*; And this laſtly in *matters* of *legall* and *ordinary diſpatch*, (for as for their *intrinſecall conformity* to the *Rule* of *Morall Iuſtice*, that's evermore

evermore to be understood) not of *particular* and the *præsent concernment.*

27. What men shall do beyond these bounds, it is an * *owning* of the *cause* wherein they imbarque: Indeed a drawing upon their *heads* the *guilt* of *other folks sins*, nay their *own sins*, whilst they owne and make the *cause* to be *theirs*; *when thou sawest a Thiefe*, saith he, *thou consentest with him, and hast been partaker with the Adulterers*, *Psal.*50.*v.* 18. It is in briefe the verie *thing* God Almightie in his *word*, so often *cautions* and *lesoneth* us against, *Gen.*49.*v.*6. *Prov.* 1. *v.*15,16. *Isa.*8.*v.* 11,12. *Ier.* 15. *v.* 17. 2 *Cor.*16.*v.*14,15,16,17. 2 *Ioh.v.*11. *&c.* and to omit other *places*, remarkable to the *purpose* it is that with which holy *David* beginneth his *Psalmes*, and wherewith I shall end this short *Essay.*

* *Qui obtemperat in malo, similis est ei qui facit malum,— Facientem & obsequentem eadem pœnitentia constringit. Ambros. l.*4. *Ep.*29.

Blessed is the man who hath not walked in the Councell of the ungodly, nor stood in the way of sinners, nor sate in the seat of the scornefull, &c.

CAS. 2dus.

Whether a forc'd Oath, or other like Promise doth bind the undertakers to a necessary performance of the same?

WIth what *caution* and *wariness* men ought to imbarque themselves in all manner of *engagements*, needs not much *oyle* or *labour* spent upon the *Inquirie*; The *Scripture* alone is sufficientlie able to *instruct* us, sometimes terming it a *bond*, *Ezek.* 20. *v.* 37. sometimes a *snare*, *Prov.* 6. *v.* 2. And trulie he who in this kind, shall, as they say, *leape* before he *looks*, may easilie fall into a *pit* of divers, and those *inextricable difficulties*.

2. So manie *præcipices* of *danger* here occurring are there, of *errour* and *misprision*

priſion on the one hand, from *feare* or *force* with the like to be avoided on the other; An *obligation* ſubmitted to through *force* is the *ſubject* of our præſent enquirie, whereby the *will* is rather forcibly *miſ-inclin'd*, than the *underſtanding* in any wiſe *deceived*; Though indeed to ſpeake properly that *free-ſpirited faculty* of the ſoule, the *will*, is beyond the reach of *violence*: They are our * *Fears* and *Hopes*, and ſuch poore *by-reſpective incitements* that within *betray* the mind, and then to *palliate* our infirmities we call it *force*.

* *Metus qui cadere poſſit in virum conſtantem eſt metus in ſe continens mortis metum, & corporis cruciatus.-- Bract. l.2.c.5.*

3. But not to quæſtion further the *propriety* of the *phraſe*; A *forcing* be it whether by *Oath* or *Promiſe*, or in what ſort ſoe're: The *Quære* is ſtill one and the ſame: How farre it *binds*, whether or not it may be *diſpenced* with, as to an *after performance*.

4. For howbeit there be to be found a great *difference* betwixt a *ſimple Promiſe*, and a *Promiſe* confirm'd by *Oath*, the *obligation* being double in the *latter*, which is *ſingle* in the *firſt*, there on a man-

ner barely a *Civill tye*, and here a *Religious bond*, yet I say, as to the *first undertaking*, and then an *after fulfilling* or *performance*, the *ease* is much the *same*.

5. Nor may men therefore, I wish, deceive themselves in this *particular*; The same God who forbids all *evill speaking*, hath likewise fore-warn'd us that we *put* not *forth* our *hands* unto *wickedness*. He who loveth *pure lips*, delights no less in *cleane* and *undefiled hands*: onely there we intresse him for a *Witnesse*, and here we make him a *Spectatour* of our *actions*. What we do thus either way, we do it as in his more *speciall presence*, before whom lye open *all our wayes*, *Psal.* 119.v.168.

6. And now briefly to a *Decision* of the *case* propounded; *Determine* it I shall in the *Negative*, although the *grounds* in truth whereon to build such a *determination*, I finde them somewhat *doubtfull*, and, *Difficile est iter per incerta*, as they say, it is hard keeping *right* amidst *crosse wayes*.

7. Some

7. Some bind on the very terme, *Force*, here uſed; Since all *Contracts*, ſay they, ought to be *free* on *either ſide*: each of right ſhould have *power over his owne will*, in the Apoſtles phraſe, 1 *Cor.* 7. *v.*37. and *Force* quite evacuates that *liberty* of *aſſent* here requir'd; What we act as ſo, may ſeem as 'twere not *acted* by us, whilſt the *true fountaine* of *liberty* within is *obſtructed* and ſhut up, from whence yet the *current* of *humane actions* hath neceſſarily its *riſe*: And for this reaſon a *Virgin* under the *Law vowing a vow* without conſent of her *Parents*, *Numb.*30. was not *tied* thereby, becauſe at *anothers* namely, and not of *her own diſpoſall*.

8. But the *ground* theſe build upon, is not haply ſo *firme* or *good*; For how-e're in ſuch *caſe* the will be much *ſtraightned* of its *native liberty* in reſpect of *outward acts*, yet, as hath been ſaid, it is not * wholly taken away: no *Force* or *Violence* reacheth ſo farre; Though I cannot do ſometimes what I *would*, yet can I not be conſtrain'd to do

* Μικταὶ δ' εἰσὶν αἱ τοιαῦται πράξεις, ἐοικασι δὲ μᾶλλον ἑκουσίοις—βίαιον δὲ οὗ ἡ ἀρχὴ ἔξωθεν τοιαύτη οὖσα ἐν ᾗ μηδὲν συμβάλλεται ὁ πράττων; ἢ ὁ πάσχων. *Eth.l.*3.c.1.

what I *would not*? An out-let of *evasion* there ever lieth betwixt these *two* to the party *inforced*, by *sufferance* and a *reserved Constancy*.

* *Cogi qui potest, nescit pati.*

* *Senec. Tr.*

9. Againe, neither is this *ground* of *compasse* enough, or comes home to a *satisfaction* and *clearing* of all *scruples* that may be made here; For be it in *matters just* and *lawfull*, or but *indifferent*, a man hath *constrainedly ingaged* himselfe; Surely there, if I mistake not, he ought and is bound (in *Foro Conscientiæ* I meane; for as for the *Judicial exteriour Court*, it may be not: my * *involuntary Concession* perhaps affoords no *title* of *just plea* to the *Invader* there) to keep his *Promise*, though it be to his *loss*, as the *Psalmist* teacheth, *Psal.* 15. *v.*4. *Joshua* did thus in that *disadvantagious Contract*, *Ioh.* 4. v. 18. which *fraudulently drawne* into, he had made with the Gibeonites.

Ex actione involuntaria non nascitur Obligatio. Regul. Iur. vid. Cod. l. 2. Tit. 20.

10. Others have found out, as they thinke, a quainter *salve* for this *sore*, of

of a *mentall or tacite reſerve conceived* by them upon their *entrance* into ſuch *Engagements*; Much according to the old *Adagial ſaying*,

Ἠγλῶσσα ὀμώμοχ', ἡ δ' φρὴν ἀνώμοτος,

Juravi linguâ, mentem injuratam Iuro. What though my *tongue* (or *hand*) ſtand *engag'd*, howbeit my *conſcience* is ſtill free: For which *ſaying* yet, the *Authour* we find, (would they obſerve it) even with *Heathens* then * quæſtioned before the *Areopagites*, as the *inſtructer* and *prompter* on to *perjury*.

* *Ariſt. Rhet. l.* 3. *c.*15.

* *Quâcunq; arte verborum quis jurat, Deus tamen qui conſcientiæ teſtis eſt ita hoc accipit, ſicut ille cui juratur, intelligit. Iſid. Hiſp. Sent. l.* 2. *c.*31.

11. But here, beſides that this *fancy* it ſavours ſtrongly of that *Popiſh-exploded artifice* * *Equivocation*, and withall *enervates* utterly the *ſincerity* of all *Contracts* betwixt men, (whereas an *Oath* or *Promiſe* in the true *purport* of it, is for the *confirmation* of *truth*, not a *cozenage* of *either party*) they greatly miſtake the *point*; For that the *ſtrength* of the *Obligation* hangs not ſo much on the *ſecret intendments* of the *minde*, as the *plaine* and *formall expreſſion* of *words* there uſed; and then further, *Words* being the beſt *Emblems* of the *minde*,

Ut mens deferentis conceperit fieri oportere, id obſervandum eſt. Cic. de Offic. l. 3. *c. de Fortitud.*

nor could the *outward signification* of *words* or *deeds* be had without an *inward consent* of the *will* first obtained, by ingaging Themselves the *one way*, they consequently draw on a certain *tie*, as to the *other*.

12. Well then, the foresaid *grounds* failing us as hath been argued, as to a *full* and *satisfactory Solution* of the case in hand, we are to cast about in search of some *safer* and *surer principles* to rest on; Judicious * *Casuists* give us three *special Rules* to the purpose, by which we may examine the *legality* and *bindingness* of whate're *Engagements*, and they are these which follow.

* *Filliuc. Tom. 2. Tract. 25. Bonacin. Disput. 4. Qu. 1. &c.*

13. One is that it be *Super Re licitâ*, undertaken in a matter *just* and *lawfull* in its selfe: Since God is not to be assumed either for *witnesse* or *overseer* of a thing simply *iniust* (as there he is) who is a God of *pure eyes*, we read, and cannot *behold iniquity*; And moreover, because it *binds* a man to a doing of that, which yet the very *intrinsecall condition* of the matter refuseth a *performance* of; Upon this

this ground *Herod* was not bound; notwithstanding his *promise*, to deliver the *Baptists head* unto *Herodias* her *daughter*; No more were those *forty Conspirators* against S. *Paul*, *Acts* 23. nor *David* by his having *vowed* the *destruction* of churlish *Nabal*, 2 *King*. 25.

14. Another is that it be in *Bonum finem*, for *good ends* and *purposes*; *Ends* consistent with the *welfare* of our *neighbour*, especially of the *Church* and *State* we live in, (a *clause*, say they, necessarily *suppos'd*, though not alwayes *expressed* in such *Contracts*;) And let me adde, if not * *repugnant* or *obstructive* to the *performance* of some *good morall duty*, or other: I shall by no meanes *promise peremptorily* against a *doing* ought, which yet the *Equity* of the *thing*, either *then*, or upon *occasion* fairely offered, may afterwards justly require at my hands.

* *Immo etiamsi res quæ promittitur, non sit illicita, sed majus bonum morale impediens, sic quoque non valebit Juramentum; Quia—— Grot. de Jur. Bell. l. 2. c. 13 n. 7.*

15. A third and last is, it must not be *Contrà pactum aliquod priùs initum*, nor repugnant to some *former Oath* or *Promise* made by us; As to promise *V. gr.* I will do this or that, when and where lawfully I may,

may to the utmoſt of my power, and then afterwards to *undertake* though in other *termes*, yet *amounting* to the *ſame effect*, that I will not, theſe are *contradictories*.

16. Such *Superfœtation* of *diſſonant promiſes*, begets ever a direct *nullity* in the latter; We muſt therefore firſt be ſure we find our ſelves *acquitted* in conſcience from the *fore-going tie*, e're we can ſafely *contract* a *new*: A * *ſlipping* off nimbly from one *Obligation* to another by help of ſome *deuiſed Quirk* or *frivolous conſtruction*, is in ſooth no other than a kind of playing *faſt* and *looſe*, and no wayes becomming a *ſerious Chriſtian*:

* Συνδήσας ποιήσεται καὶ λύσει, ὁμνύσι καὶ παραγγελίας ἐφάπτεσθαι ἐχόντων τὸ ὄφελος; Ibid. Pel. l. 3. Ep. 353.

Quo teneam vultus mutantem Protea nodo?

There is no *Oath* ſo *ſacred* in the whole world, no *tye* can there be ſo *firmly* and *inviolably contrived*, which may not thus be eaſily *ſhifted off*.

17. Theſe are the three *Rules*, and by theſe three alone is it eaſie to diſcerne, when an *obligation* binds, and when not; It muſt be *right* for the *matter*, *juſtifiable* in the *ends*, not *repugnant* to *former*, and

and thoſe (ſometimes) *better promiſes* already made: Anſwerable theſe three to that *threefold caution* given by the Prophet *Jeremie*, *Ier.*4.v.2. of ſwearing in *truth*, in *judgement*, and in *righteouſneſſe*.

18. Over and beyond theſe, there are, I know, certaine other *caſes*, in which the *perſon* once *ingaged* may ſeem not ti'd to a *neceſſary obſervance*; As when he *promiſeth* concerning ſomewhat *impoſſible* and without his reach, *De impoſſibilibus enim nemo tenetur*, is the received *Maxime*: Or when his * *condition* is notably *changed* from what it was, when *firſt* he *entred* the *Obligation:* ſome *inevitable* and *remedileſſe impediment* comes between; So *S. Paul* oft-times *determin'd*, as he tells them, to come unto the Romanes, but was *hindered*, *Rom.* 1.v.13. * *His condition*, I ſay, changed, not the *parties* with whom he *contracts*, who, as long as he is *able*, or but *willing* to performe what lies on his *part*, the *Obligation* ſtill holds *firme* and *inviolable*.

* *Sen.l.*4. *c.* 34. *c.* 35.

* *Sylveſt in Tit. Iuram.*

19. But

19. But to returne; The *Rules* forementioned be yet, I say, the most *Catholick* and *sureſt land-markes* for our *direction* in this *cauſe*: Where they faile *all* or *any* of them, the *ſuppoſed promiſe* doubtleſſe becomes *fruſtrate*; *Intangle* us it may, in the *ſnares* and *bonds* of * *ſinfalneſſe*, as the *wiſe-man* calls them, *Prov.5.v.22.* but not *oblige* us to a *performance*.

* *Iurans illicitum peccat Iurando, & peccat ſervando; Aquin.2.2dæ. Qu.89.*

20. No, even then when as we *freely* and *voluntarily* incurre the *ſnare*, much leſſe when it is caſt upon us by an *over-awing power*; This *looſens* and *weakens* the *tie*, if *ſupervening* thus to other *circumſtances*; Albeit, as was ſaid, of *its ſelfe* and *alone*, it doth not utterly *annull any*.

21. And by this then may men ſee at any time, how weake the *cords* of a *wrong obligation* or *ingagement* are: how little they *bind*, ſave onely to *repentance*; *Repentance* for their *unadviſed raſhneſſe*, if *ſpontaneouſly* undertaken, and *repentance*

tance for their *cowardice*, if through *fear* submitted to; *Effectually* they *bind* not, I dare avouch it, *either way*.

22. On the other side by this may the *Imposers* likewise see, who shall thus lay *stumbling blocks* of *offence* before their brethren (yet, *woe to that man by whom the offence commeth*, *Mat.* 18. *v.* 7. *accursed* is he, *Lev.* 19. *v.* 14.) to how little purpose they make use of these *ties* and *fetters*, that *binde* not in truth, but onely *insnare*; Like to those *cords* wherewith *Sampson* was held, and as easily upon occasion *broken* asunder; No *tack*, no *validity* in such *bonds*; There wants a twisting in of those three *conditions* præmised to *strengthen* and *confirme* them.

23. Nay, so farre are they from holding fast the person *ingaged*, that upon a due examination of the *point* they help to set him * *loose*, when as he shall consider seriously the *guilt* and *burden* of *sin* he yet lieth under; No other way of escape then by a *speedy cancelling* of the *Obligation*:

* *Tolerabilius est præmissum non facere quod turpe est*: *Ambros. de offic. l.* 3. *c.* 12. *vid. Concil. Tol.* 8. *c.* 2.

Obligation: And on this ground it may be, *David* having promiſed *Shimei*, a notorious *offender pardon* of his life, 2 *Sam.* 19. though for reaſons beſt knowne to himſelfe he let him alone during *his* time, yet afterwards he fails not to leave it in charge with his ſon *Solomon*, that he ſee him brought to *condigne puniſhment*.

* *Iamblych. in vita Pythag. l. 1. c. 28.*

**Si quis neceſſitate coactus juraverit pignuſve poſuerit, quo is ad inſidias Domino ſuo parandas, vel opem injuſtè cuivis ferendâ adſtringitur, reſiliat potiùs quàm quò capit inſidiat, ſuademus--Aſſi-- LL. Alured. c. 1.*

24. Briefly and to conclude: Where the *promiſe* whate're, both for *matter* and *manner* is rightly undertaken, we cannot be too ſollicitous or punctuall in keeping of it; *Thou ſhalt not forſweare thy ſelfe*, ſaith he, *but ſhalt performe unto the Lord thine Oath*, *Mat.* 5. *v.* 33. Ἐπιόρκους οὐκ ἐθέλειν, was one of *Pythagoras* his * *firſt leſſons* to his *Diſciples*; Yea God himſelfe hath vouchſafed it a *room* within the *Catalogue* of his more glorious *Titles*, of being *faithfull* and *keeping Covenant*; Otherwiſe where *fraud* or *force* with the like ſhall hap to *interpoſe*, and withall the matter in any reſpects above ſpecified be *unjuſtifiable*, concerning ſuch a * promiſe when or whereſoe're, my *reſolution*,

ſolution is, that it is *ill taken* and *worſe kept.*

Conſilium, prudenſq; animi ſententia jurat,
Et niſi judicii, vincula nulla tenent.

FINIS.

FINIS.

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